THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE following prospectus has been prepared by the Executive Committee. It has been issued to the members of the General Committee first, and is now presented to the whole body of subscribers :—

"The Committee have now in their hands, completed and arranged for publication, the whole of the maps, memoirs, drawings, and special studies connected with their survey of Western Palestine. Her Majesty's Government have kindly allowed the twenty-six sheets of the Society's great map to be photo-lithographed by the Ordnance Survey Department, Southampton, under the immediate control of Colonel Cooke, R.E., C.B. The greatest accuracy has therefore been secured.

"The memoirs, drawings, and special studies are the work of Colonels Wilson and Warren, Captain Anderson, Lieutenants Conder and Kitchener, Professor Palmer, Mr. Glaisher, and other investigators.

"It is proposed to issue these results, so long expected by Biblical and historical students, without delay. The first issue will be a large paper edition in quarto; the number of copies strictly limited to 250; each copy to be numbered and signed by the Chairman of the Executive Committee, in the order in which the names of subscribers are received. The first volume, with corresponding maps, may be expected about the end of the present year.

"The general editors will be—

"Lieut.-Colonel Wilson, R.E., C.B.

"Captain Anderson, R.E., C.M.G.

"The number of volumes, including those of drawings and plans, will be at least six, and probably seven.

"The price of this edition will be 12 guineas, payable at the option of the subscriber, either in advance, or as the volumes and sheets are issued.

"No part of the memoirs, none of the drawings, and no sheets of the map, will be issued to the general public until the whole work is in the hands of subscribers to this large paper edition, and the work will not be issued afterwards in a *cheaper* form.

"The following particulars can be given :—

"I. THE GREAT MAP.

"The Great Map consists of twenty-six sheets, each 22 inches by 18 inches, and covers the whole of the country between a line drawn eastward from the mouth of the Litany on the north, and one drawn from Gaza to the middle of

the Dead Sea on the south. Its eastern boundary is the Jordan. The map is on a scale of 1 inch to a mile: it is thus large enough to show every detail of the country—every ruin, every village, ancient or modern; the aqueducts, plantations, Roman roads, tells, tombs, synagogues, temples, castles, and forts, Crusading and Saracenic; wadies, fountains, springs, and wells. It is not only the largest map of Palestine yet produced, but *it is the only map of the country drawn, after a scientific survey, by trained officers.* Its accuracy has been attested by official experts. It covers the greater part of the country which is the scene of Biblical history; and though the general features of the land are known, having been described by numerous travellers, the details are now for the first time laid down.

"Henceforth it will be possible for a student to follow the history contained in the Bible by a true map of the country.

"The villages are coloured in red, and the coast-lines in blue. The altitudes of the hills are given in figures. An index map, showing the place of the separate sheets, will also be supplied.

"II. The Memoirs.

"Every sheet of the Map is accompanied by its own memoirs, compiled by the officers of the Survey from their own note-books, observations, and journals.

"These, for convenience' sake, have been drawn up separately for each sheet, and the information contained in them has been divided in the following manner:

"1. *Topography.* This section gives details as to all springs, streams, valleys, hills, position of villages, and other natural features, with special descriptions of interesting localities.

"2. *Archæology.* Under this head will be found an account of every ruin, tomb, building, or monument in the sheet, with such illustrative plans and sketches as may be thought necessary.

"3. *Name lists.* The total number of names obtained during the course of the Survey is over 10,000. A native scribe accompanied the party, and took down as many names as could be obtained from the peasants on the spot. These were then transliterated by Lieutenant Conder, and a translation has been since made, showing the meaning of every name. These lists are under revision by Professor E. H. Palmer, of Cambridge.

"4. *Proposed Biblical and other identifications.* As a first result of the Survey as many Biblical identifications have been proposed as had hitherto been made by all previous travellers put together.

"5. *Ethnology.* Under this heading will be grouped together all the legends, traditions, notes on manners and customs of the people, &c., collected during the Survey.

"6. *Geology.* This section will include all the geological notes made during the work, and, if possible, a paper on the geology of the country as a whole.

"To illustrate the second Section will be published, bound or in portfolio, all the drawings and special plans of buildings, scenery, &c., made by the Survey party.

"In addition to the memoirs, and forming part of the whole work, it is proposed to issue special papers on various subjects connected with the work, such as the method of conducting the Survey, the history of the Survey, the diagram of triangulation, the geography of Palestine as a whole, the archæology, ethnology,

geology, and climate. Some of the valuable papers which have appeared in the *Quarterly Statement* will be reprinted in this section of the work.

"A form of subscription is enclosed, which may be filled up and sent to Mr. Walter Besant, Secretary, who will return by post the number of each subscriber on the list.

"*May*, 1879. "W. Ebor, *President.*
"W. Hepworth Dixon, *Chairman Exec. Com.*
"W. Morrison, *Treasurer.*
"F. W. Holland, "George Grove, } *Hon. Secs.*"

The following is the list of subscribers to the Special Edition up to the present date (June 25th):—

The Archbishop of York (President's Copy).

1. Mr. W. Hepworth Dixon.
2. Rev. F. W. Holland.
3. Mr. John MacGregor.
4. Rev. Canon Tristram.
5. The University of Durham.
6. The Chapter Library, Durham.
7. Mr. W. Morrison.
8. Ditto.
9. Rev. E. J. Selwyn.
10. The Library of Magdalen College, Oxford.
11. Rev. J. H. Harrison.
12. Mr. James Glaisher.
13. Mr. J. D. Crace.
14. Mr. Herbert Birch.
15. The Earl of Ducie.
16. Rev. Lindsay Alexander.
17. Dr. H. W. Acland.
18. Viscount Sandon.
19. The Bishop of Exeter.
20. Lord Talbot de Malahide.
21. The Marquess of Ripon.
22. Mr. W. Spottiswoode.
23. The Ven. Archdeacon Birch.
24. The Dean of Norwich.
25. Mr. R. B. Martin.
26. Miss Peache.
27. Rev. C. D. Ginsburg.
28. The Duke of Northumberland.
29. Rev. W. F. Birch.
30. Rev. Charles Pritchard.
31. The Duke of Westminster.
32. Rev. Professor Pusey.
33. Do. for Keble College Library.
34. Rev. J. Barclay, LL.D.
35. Mr. George Grove.
36. The Duke of Devonshire.
37. Mr. D. Macdonald.
38. Mr William Tipping.
39. Professor Hayter Lewis.
40. Rev. John W. Dulles.

It should be understood that there will be *no cheaper edition* of the *Survey* published. After this special edition is subscribed and issued, arrangements will be made for enabling the public to purchase any part or parts separately, such as the map, the plans, the memoirs, the Arabic lists, or the special papers. But this will be the cheapest way of procuring the whole work.

As regards the smaller map, that will be considered a separate production. The outline is now completely engraved, and considerable progress has been made in the hill-shading.

The whole of the American work has been placed by the Committee of the American Association for the Exploration of Palestine in our hands. It consists of thirteen sheets, and embodies the results of a reconnaissance survey east of the Jordan. Arrangements have been made for the reproduction of this map in the same manner as the English work, and through the same department of Her Majesty's Government. The memoirs to accompany the sheets will be forwarded in the course of the year. The publication of map and memoirs will follow that of our own work.

The appointment of Colonel Wilson as Consul-General of Asia Minor will not oblige him to resign his office as editor of the *Survey*. Mr. Grove has, however, found it necessary to resign his share in the work, and the Committee have invited Captain Anderson to take his place. Captain Anderson is now Commissioner for the Boundary of Servia, but is expected to return in the course of the summer.

The Annual Meeting of the General Committee was held at the office of the Society on Tuesday, June 24th, at 3 p.m., under the presidency of Lord Talbot de Malahide. The Report of the Executive Committee, and the Resolutions which were passed, will be published in the *Quarterly Statement* for October.

The curious and interesting discovery recently made in the Wady Suweinit by the Rev. H. D. Rawnsley, the report of which is published on page 177, is an illustration of the value of the Survey. Its history is as follows:—The Rev. W. F. Birch, Rector of St. Saviour's, Manchester, was led to believe that the "Rock Rimmon" might be found in the Wady Suweinit, and that the 600 Benjamites who abode *in* the rock must have found shelter in some great cave with a spring adjacent. He communicated with the Secretary, and asked that search might be made in the map and memoirs. A cave named Mugharet el Jai was found upon the map, but not described in the memoirs as possessing special interest. Mr. Birch then suggested that Dr. Chaplin, of Jerusalem, should be called to undertake a special examination of the valley. The result is the paper we are enabled to publish.

Dr. Chaplin, in forwarding the report, writes as follows:—

"At the last moment I was prevented from joining an excursion to Wady Suweinit, and the honour of recovering the cave and spring has fallen to the Rev. Hardwicke D. Rawnsley, of Ambleside. His observations appear to me of great interest, and Mr. Birch has done good service by drawing attention to the subject. The name of the cave, 'Jai,' or 'Jaihah,' is given by Robinson (vol. ii. 116). It is identical with that of the cave on Mr. Bergheim's property at Abu Shusheh, and may mean a 'place of coming together'—a place where sheep or goats or fugitives may assemble. There can hardly now be a doubt as to the position of the 'holes' (*khorim*) out of which the Hebrews were thought by their enemies to be coming. Whilst holding the northern side of the gorge, the Philistines had evidently not ventured to explore its depths, judging that the strongholds there were already occupied, and not caring to expose themselves to missiles from above, where the Israelitish camp was pitched in full view. 'The pomegranate which was in Migron' (1 Sam. xiv. 2) stood in all probability by the spring where now the kharoob is so conspicuous, and although in Canon Tristram's notes the pomegranate is usually a shrub rather than a tree, it attains considerable dimensions when well watered and in a favourable situation. In some of the courtyards of Jerusalem there are pomegranate trees probably twenty feet high.

"The possible identity of the Rock of the Pomegranate, where the remnant of the Benjamites fonud a refuge, with this pomegranate, under which Saul's headquarters were fixed, was suggested long ago, being mentioned in the edition of Gesenius's Hebrew Lexicon printed in 1834, and the more the suggestion is

examined, the more probable it appears. In 1 Sam. xiv. 2, 'the pomegranate which was in the precipice (*migron*)' distinguishes the precise spot where the Hebrew king was stationed. In Judges xx. 45–47 it is the rock (or precipice) to which the pomegranate had given a name."

Colonel Wilson has placed in the hands of the Committee a paper on the Masonry of the Haram, in which he considers all the facts and discoveries which have been made in the subject, not only by himself in his own survey of the city, but those made by Colonel Warren, M. Clermont-Ganneau, Lieut. Conder, and others. The paper will be published in the October number of the *Quarterly Statement*.

We are indebted to the Zeitschrift of the German Association for the Exploration of Palestine for the two papers on Capernaum and the Birthplace of Nahum. The former will be found to contain a brief summary of the arguments for and against the various sites proposed. The latter opens out a subject extremely obscure. The paper on Modern Researches in Palestine was read by the Rev. Selah Merrill to the American Geographical Society.

A crowded meeting has been held in Sydney, under the presidency of the Bishop, for the purpose of creating an interest in the Local Association in aid of the Palestine Exploration Fund. The meeting resulted in thirty or forty names being given in to the secretary on the spot.

The income of the Fund from all sources, from March 11th to June 12th, 1879, was £643 11s. 10d. The expenditure was as follows:—Reduction of debt, £222 15s. 7d.; liabilities on *Tent Work*, £151 14s. 4d.; rent, parcels, postage, salaries, and offices, £154 16s. 2d. All the "unpaid accounts" which have figured so formidably in the annual balance sheets are now paid off.

It is suggested to subscribers that the safest and the most convenient manner of paying a subscription is by means of a bank. Many subscribers have adopted this method, recommended in the *Quarterly Statement* of January last. Among other advantages, this method removes the danger of loss or miscarriage, and saves the Society's office the labour and expense of acknowledgment by official receipt and letter.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward the periodical to all who are entitled to receive it, but changes of address and other causes give rise to occasional omissions.

It has been asked whether, since the Survey is finished, the *Quarterly Statement* will be discontinued. The Survey, as stated above, will be actually completed when it is entirely published, and not before. But its completion does not mean the completion of the work of the Society, as reference to the original

prospectus will show. And there is, more than ever, need of a periodical devoted to the special line of research which is the *raison d'être* of this *Quarterly Statement*. It will therefore be continued as long as the Society exists and there is work of the kind which it represents to be done and reported.

Several cases have been at various times discovered of postage stamps being lost on their way to the office. The only way to avoid such loss, unless subscriptions are paid through the bank, is to send money by P.O.O. or by cheque, *in every case payable to the order of Walter Besant, Esq., and crossed to Coutts and Co., or the Union Bank, Charing Cross Branch.*

. The ninth thousand of "Our Work in Palestine" is now ready (price 3s. 6d.), and may be ordered of booksellers. This book carries the work down to the commencement of the Survey, but does not embrace M. Ganneau's discoveries nor the results of the Survey itself.

The following are at present Representatives and Lecturers of the Society, in addition to the local Hon. Secs. :—

Archdeaconry of Hereford: Rev. J. S. Stooke-Vaughan, Wellington Heath Vicarage, Ledbury.

City and neighbourhood of Manchester: Rev. W. F. Birch, St. Saviour's Rectory.

Lancashire: Rev. John Bone, St. Thomas's Vicarage, Lancaster.

London: Rev. Henry Geary, 16, Somerset Street, Portman Square.

Norwich: Rev. W. F. Creeny.

Suffolk: Rev. F. C. Long, Stow-upland, Stowmarket.

Peterborough: Rev. A. J. Foster, Farndish Rectory, Wellingborough.

Worcester: Rev. F. W. Holland, Evesham (Member of General and Executive Committee, and one of the Hon. Secretaries to the Fund).

Diocese of Ripon: Rev. T. C. Henley, Kirkby Malham Vicarage.

North Wales: Rev. John Jones, Treborth, Bangor.

Yorkshire, Durham, and the North: Rev. James King, St. Mary's Vicarage, Berwick. Mr. King has recently returned from the Holy Land; communications for lectures, &c., can be sent to the Office at Charing Cross.

Scotland.—Rev. R. J. Craig, Dalgetty, Burntisland.

While desiring to give every publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee beg it to be distinctly understood that they leave such proposals to be discussed on their own merits, and that by publishing them in the *Quarterly Statement* the Committee do not sanction or adopt them.

Annual subscribers are earnestly requested to forward their subscriptions for the current year when due, at their *earliest convenience*, and without waiting for application.

The Committee are always glad to receive old numbers of the *Quarterly Statement*, especially those which have been advertised as out of print.

Attention is called to the statement already advertised, that subscribers to the Fund are privileged by the publishers to receive the "Recovery of Jerusalem," "Tent Work in Palestine," the "Literary Remains of the late Mr. C. F. Tyrwhitt Drake," and the "Underground Jerusalem" of Captain Warren, at reduced rates. But letters asking for them must be sent to the office at 11 and 12, Charing Cross only.

Cases for binding the *Quarterly Statement* are now ready, and can be had on application to Messrs. R. Bentley and Son, 8, New Burlington Street. They are in green or brown cloth, with the stamp of the Society, uniform in appearance with "Our Work in Palestine," and are sold at the price of eighteenpence.

Lieut. Kitchener's Guinea Book of Biblical Photographs can be bought at Mr. Stanford's establishment, 55, Charing Cross. It contains twelve views, with a short account of each. They are mounted on tinted boards, and handsomely bound.

MEETING IN SYDNEY.

THE following is a report taken from the *Sydney Morning Herald* of a meeting held on April 1st in that city. The immediate result was the accession of some thirty or forty new subscribers to the Society:—

"A meeting of those interested in the exploration of Palestine, and its results, was held April 1st in the drawing-room of the Young Men's Christian Institution, Pitt Street. About forty ladies and gentlemen attended, and the Bishop of Sydney occupied the chair. The proceedings were commenced by prayer, offered by the Rev. Mr. Burdett.

"The Bishop said that when he was asked by Dr. Steel to preside at the meeting his recollections of the visit he had recently paid to Syria and Palestine made him very desirous to assist in any way the Palestine Exploration Fund, and he at once consented. Of the work for which the Fund was instituted he only knew that portion carried on at Jerusalem, where deeply interesting results had already been obtained. The excavations there were confined principally to the neighbourhood of the Haram Area. When approaching Jerusalem from the north, which is the best mode of coming in view of the Holy City, travellers are struck with the vast number of buildings on the site of the temple destroyed by Titus. Again, on another space, surrounded by a lofty wall, stands the palace of the Patriarch of the Greek Church, and indeed the whole area

once occupied by the army of Titus is now the property of the Czar. The Russians have the fee-simple of the north-east side, commanding the City of Jerusalem, and their property resembles nothing so much as an extensive barrack, with a strong fort at either end. This may be one probable destiny of the structure. Formerly none but Turkish subjects could obtain the fee-simple of land in or around the Holy City, but since the Russians have succeeded in doing so, bodies of Germans have settled themselves in the neighbourhood of Jerusalem, erecting for themselves, in many instances, handsome dwellings. A Jewish population is also to be found in the same locality, for Sir Moses Montefiore induced his countrymen to establish a series of building societies, and now 500 dwellings outside the walls are occupied by Jews who formerly were shut up in the city. Looking, too, from the north, as you approach Jerusalem, the eye is delighted by the sight of the beautiful Mosque of Omar, whose exquisite dome far surpasses all others, except that of St. Sophia, at Constantinople. The wall surrounding the territory of the mosque forms on one side the wall of the city, and in the centre of the area (which is about nine acres), covered by a magnificent building, is the rock—twenty feet across and five feet above the floor of the building—the rock which forms the apex of Mount Moriah. Spectators feel, in looking at it, certain that they are at the place where Abraham would have offered up his son, where Araunah the Jebusite was threshing when David saw the angel standing near, and would have purchased from Araunah his oxen and implements, to sacrifice to the Lord, Araunah gave them to him as one king would give to another. There, too, Solomon built a temple, and there the altar of burnt sacrifice was erected. All the excavations made by Captain Warren went to prove that this was the identical spot where these transactions occurred, and afforded additional and remarkable evidence of the truth of Holy Writ. The very stones of Jerusalem cry out the truth of the sacred writings. From the south-east side of this enclosure one looks into a valley of enormous depth, a depth declared by Josephus to render one dizzy to contemplate. The fourteen sieges sustained by Jerusalem did much to fill up that valley, but still there is a declivity of 140 feet. Captain Warren sunk shafts along the line of the wall, and at a further depth of 97 feet found the original level of the valley. Excavating along the line of wall, he saw how the lower courses of stone were sunk into the bed rock, and there, too, he discovered water flowing in a well-defined stream. The Jews who heard of and saw this were glad, for they cherish the tradition that when water is for the third time found flowing at the foundations of the Holy City (as had been the case twice before Captain Warren's discovery) the Messiah is at hand. Proof was afforded them that the stones used for the foundations of the Temple were those which Hiram the Phœnician sent ready dressed to Solomon, by the facts that no chips or *débris* were found near the wall, and that Mr. Emmanuel Deutsch, of the British Museum, had at once declared certain signs on them to be Phœnician characters. The speaker, conducted over

the works by Mr. Bernstein, formed at once the conviction that he was traversing the site of the Temple. Of this portion of Palestine Exploration he could speak personally, and knowing how urgently necessary private subscriptions for carrying on the work were, he could recommend them to support the Fund. Other objects of the exploration expedition were the restoration of the names of many ancient places, and the identification of the tribal boundaries, &c., described in the Book of Joshua.

"The Rev. Dr. Steel said that he had promised Mr. Fry to do what he could to advance the interests of the Fund, and in support of that promise the meeting had been called. In this course he was encouraged by the return from Palestine of their chairman. As long ago as 1865 the work had been commenced, and now it was time for the people of Sydney, at the ends of the earth, so to speak, to assist in it. The survey of the whole of Western Palestine, over 6,000 square miles, had been completed on the scale of an inch to the mile by officers and skilled men of the Royal Engineers. The whole of this survey had been performed with remarkable accuracy, and with such economy that it cost only a penny an acre. The map resulting from this labour is probably published, and will be found the most correct one extant of the Holy Land. It seemed remarkable that Christians should so long have neglected to bring science to their aid in exploring Palestine, for scientific exploration had so far gone to prove the historic, geologic, and topographic accuracy of the Holy Scriptures. The expedition had been carried out with great labour by a succession of brave officers, such as Captains Wilson, Anderson, and Warren, Lieutenants Conder and Kitchener, and men such as the late Mr. Tyrwhitt-Drake. They had suffered and toiled to secure accuracy, and had gained their end. The Rev. Mr. Holland and Professor Palmer, the latter of whom spoke fluently the colloquial Arabic, worked to the south of the Dead Sea, and surveyed the Sinaitic peninsula; while the Rev. Dr. Tristram explored the land of Moab. Thus the survey of Western Palestine had been accomplished, and that of Eastern Palestine was entrusted to a party of Americans. The littoral districts of the Sea of Galilee afforded a rich field for geologic inquiry, and altogether, in a short time, a book might be brought out, giving them a full account of the country. Valuable assistance in the compilation of this was given by the papyri and monuments of Egypt, examined by permission of Mariette Bey and others under the Khedive, which gave evidence of the existence of many places in Palestine, in accordance with the descriptions given by the book of Joshua. For instance, a papyrus gives an account of the travel of an Egyptian officer through Palestine, in the reign of that Jabin, King of Canaan, who oppressed the children of Israel. His chariot-pole broke, and he had to get it repaired by Philistine smiths, as the Israelites were unable to do the work. Again Mariette Bey discovered in the temple of Carmac a drawing of a line of captives, bearing on their breasts the names of the towns whence they were taken. There were 119 names, and

in 'Tent Work in Palestine' Lieutenant Conder states his own recovery of twenty-nine of these places, or rather their sites, and Mariette Bey's identification of forty-two. More than 9,000 names had been fixed, and would appear in the English map, a map which should be aided by Australian gold. The *Quarterly Statement* of the work of the Fund would be supplied to all contributors of £1 1s., and it was to be hoped that such contributors would be numerous.

"The Rev. G. Woolnough also addressed the meeting, pointing out how admirable a commentary upon the Scriptures, and how complete a directory to Palestine the map would form. The literature of Egypt and Assyria, at least such remains of it as could now be procured, was deeply interesting, and throws light on a great many points at present obscure.

"The Chairman then invited those present to become subscribers to the work, and set the example himself of doing so. He announced that further subscriptions would be received by Dr. Steel, or by the secretary of the Young Men's Christian Association.

"This closed the business of the meeting, and the Bishop having pronounced the benediction, the meeting terminated."

THE ROCK OF THE POMEGRANATE.

JERUSALEM, *Monday, April 28th.*

"I HAVE the pleasure to report to the Committee of the Palestine Exploration Fund that I have been able to examine carefully a curious spring of water called Ain Suweinit and a large cave of refuge known to the shepherds as Mugharet el Jai, possibly Grass Cave (Jawa), in Wady Suweinit, both on the *south*, or Benjamin side of the ravine, the former 450 feet below the Ras el Krein (Migron?), or eastern end of the Plain of Jeba, and about fifteen minutes' descent from the said spot; the latter 200 feet lower down the cliff, and twenty minutes or half an hour's clamber from the spring.

Dr. Chaplin is in reality the author of the search, and was only prevented by illness from accompanying me last week in quest of this spring, and to him any thanks are due for this communication. I have visited the spring and cavern twice; on the former occasion I was unable, owing to accident, to do more than find them, but on my return to Jerusalem Dr. Chaplin begged me to communicate with you, and feeling that without measurement such communication might be of less use to you, and that much more might be gathered from the inhabitants of Jeba about this cave, I spent a second day in measurement, &c. On this second occasion Mr. Salami, the Consul's secretary, accompanied me, and gave most valuable assistance in interrogating the natives of Jeba and in taking down the names of the hills, ravines, caves, &c., in Arabic from their lips. Since then he has most kindly inquired into the roots of some of these, and has furnished me with the

interpretation of the meanings of most of them that most approve themselves to his mind. I enclose these names as written by him in Arabic; if they prove of importance he will, on your returning the enclosure to him, gladly write them out more legibly and fully in ink.

Both fountain and cave are well known to all the inhabitants of Hizmeh and Jeba, but owing to superstitious fear no shepherd, as far as I could learn, has ever penetrated beyond the main entrance of the cave Mugharet el Jay, or Jai. Our guide on both occasions was an old shepherd, Mhesen Hassan, and he told us that he had been shepherd all his years, and as a boy used the cave for an "ossub" (a sheep wintering-place), but had not entered the main passage.

The tradition in the village of Jeba, we learnt from the villagers assembled, is (1) That the Christians used it a long while ago, when God sent an evil wind to destroy them. (2) That it has been used time out of mind for refuge by the neighbouring villagers when prosecuted by the government. (3) That it extends from Wady Suweinit to Jerusalem.

As to the size of the cave, the current tradition in Jeba is that it will hold 600 men, a coincidence in number with the Bible account of the Benjamite refugees in the rock Rimmon (Judges xx. 47). One man asserted vehemently that it was large enough to contain 6,000, but the number 6 seemed invariable with them. The shepherds asserted that the main entrance cave held 16 flocks of 100 sheep in each. This number I obtained on separate testimony from three or four Jeba shepherds.

As to the time during which the cave is tenanted now, it appears that each winter the shepherds use it as an "ossub" for their sheep, remaining in it from fifteen to sixty days, according to the weather; that it becomes so hot owing to want of ventilation, that when fine sunny weather comes they are driven from the cave by heat. But it appeared afterwards that want of fuel in abundance and within easy reach is also the cause of their not making too long a stay in the cavern.

In old days, if one is to trust the derivation of the name Suweinit, from the abundance of Sunt, or Thorn, or Acacia bushes, this latter hindrance to a long stay in the cave would not exist; the more so that of all the woods used for fuel in this country, the Sunt, when grown to size, is considered best by the peasantry. (A story was told me of a man who lit a single branch of Sunt (Acacia), cooked his food for three successive days by it, left the cave in which he was staying for a week, and on coming back found the little log still burning.) But, my informant said, this is only the case if the Sunt bush is grown to a good big size. These big-sized Acacia bushes do not now exist in the upper part of Wady Suweinit. We may argue, perhaps, therefrom that the wooded growth of the valley is not the same as it was in Saul's time. If this is so, we shall not be surprised to find no remains of any Pomegranate or Rumman trees, such, for instance, as the one under which Saul was sitting in the uttermost part of Gibeah (1 Sam. xiv. 2).

The first question that naturally arises as to the possibility of water-

supply for the shepherds or tenants of the cave El Jai is answered by the custom of to-day. The shepherds who use the cave as a wintering-place (ossub) take their flocks to the spring Ain Suweinit, on the cliff ledge to the west, or towards Jeba, but if necessary go down the valley to Ain Farah and Fowar, one hour and a half down east—both on the southern or Benjamin side; or from two other springs, Ain er R'aiân and Ain esh Sherâr, also down towards the east, but on the northern or Philistine side of the ravine.

The next question we asked was, the amount of water obtainable per day from the spring Ain Suweinit. The shepherd said that twenty goat-skins would empty it, but that if so emptied it would be full in half a day again. This is a smallish supply, but we may remember that time and want of care must have much choked the basin, and that possibly in old time a great deal more would be obtainable from it. One quotes the Selah Spring, near Solomon's Pools, as an instance of this choking up of a spring, and consequent diminution of supply. It appears, too, that just at the point where, after passing over the Plain of Jeba, we descend into the ravine to visit Ain Suweinit and its one large Karoob-tree, there is a large cistern by a well-known fig-tree at Khurbet et Tineh, which would be within easy reach of the cave Mugharet el Jai. This is filled by the early rains, and remains full till the end of harvest time, when the farming men finish the supply as they work at the harvest-fields near.

As to the approach to the spring and cave, the former is easily reached along a good goat-path from the big "ossub," or shepherd's shelter, Khurbet el Hai (the place of the camping-ground), so called, they say, from the Bedouin use of the cliff near.

This Khurbet el Hai is on the brow of the declivity, at the easternmost end of Jeba Plain, and from this Khurbet el Hai, which is capable of affording shelter to 100 sheep, is obtained the best view of the spring and Karoob-tree of the Suweinit.

The spring could, if necessary, be clambered down to from above, but, placed as it is on the slight plateau half-way up the hill-side, above a sheer cliff with scarp below, an approach from the valley to it would be impossible. As to the latter, the cave Mugharet el Jai, it is reached with comparative ease from the wady bed by following a goat-path, and for the rest is well placed as a cave of refuge; for, while communication can be kept up between it and the spring Ain Suweinit by scrambling along the rock scarp below the line of cliff on which the spring is situate, till within 100 yards of the spring, and then ascending to the plateau of the Ain Suweinit and Karoob-tree, the said communication could be most easily barred from the direction of Jeba or west again, while ascent up the cliff under which the cave is, is possible by a climb close to the cave's mouth. Any descent without rope or ladder to it would be extremely hazardous.

One other feature about the cave's position may be remarked—its absolute secrecy. It is so placed in a corner of the cliff, and so protected

VIEW FROM KALAT EL HAI IN WADY SUWEINIT

1. Spring under the dark Carob Tree to which the arrow points 2. Kurunt el Falkain opposite the cave Mugharet el Jai

by outstanding ledges, that until within ten yards of it you could not tell its existence as one approaches from the westward or Jeba end, while again the adjacent cliff to the eastward, curving out towards the north, would hide it to any comers up the valley from the east.

Description of Spring and Cave in Wady Suweinit.

Leaving Jeba, we cross the fallows of the long eastward-going plain that slopes all the way at a slight angle from north to south; on our left the deep Suweinit or Vale of Michmash, on our right hand the green open valley of Hizmeh, called as we proceed eastwards Wady er Râdadeh.

Approaching the declivity from which we obtain our first view of the Suweinit gorge, we find this Wady er Râdadeh, and that part of the plain we are crossing called El Kharjeh, or the going out. That is perhaps the place from which in old times the men of Jeba have gone out towards Jordan, or in later days have made their exodus as fugitives to the cave of El Jai in time of trouble.

Arrived quite at the brow of the steep descent to the ravine, we find a large shepherd shelter-place, or "ossub," known as Khurbet el Hai, or Haiyeh, and from the front of it we can take in at a glance the position of Ain Suweinit and the cave in question.

The eye at once catches two trees, neither of them such pomegranates as Saul once sat under, but both of them remarkable enough to be called *The Tree*. The first is close by on the hill spur to the right, a fig-tree, some ruins, and a cistern above spoken of, and gives its name to the mountain spur.

The second is a dark-coloured Karoob-tree, half a mile away, perched on the brow of the precipitous band of cliff that rises from its scarp half-way up the southernmost side of the wady. This seemingly inaccessible tree stands close to Ain Suweinit, and is nurtured, no doubt, by its waters.

Taking the southernmost side of the wady, we find it is divided, at far as eye can see, into four main divisions or rounded spurs. The first of these—that is, the nearest to us—is Khurbet et Tineh (the Fig-tree ruin); the second is nameless; the third, El Kuba; the fourth, El Mukaarat. By a movement of a few yards to the left we discover a fifth, Ras el Fowar (the head of Farah), that part of the wady near the Furrâr Spring.

All along the wady-side, two-thirds from wady bottom, stands, as if built by hand of man for use of fortress, a slant scarp with fortress wall above it from thirty to forty feet high. There is a plateau or brow upon this grey, steep, running line of fortress rock, and thence to the sky line rugged, rounded masses of rock and vegetation, in some places easily accessible, in other places unclimbable.

Above this rock and scarp is hill number two. The nameless spur grows the Karoob-tree, and the spring is close beside it. Beyond the fourth spur, hid entirely from view by the outstanding spur, at a lower

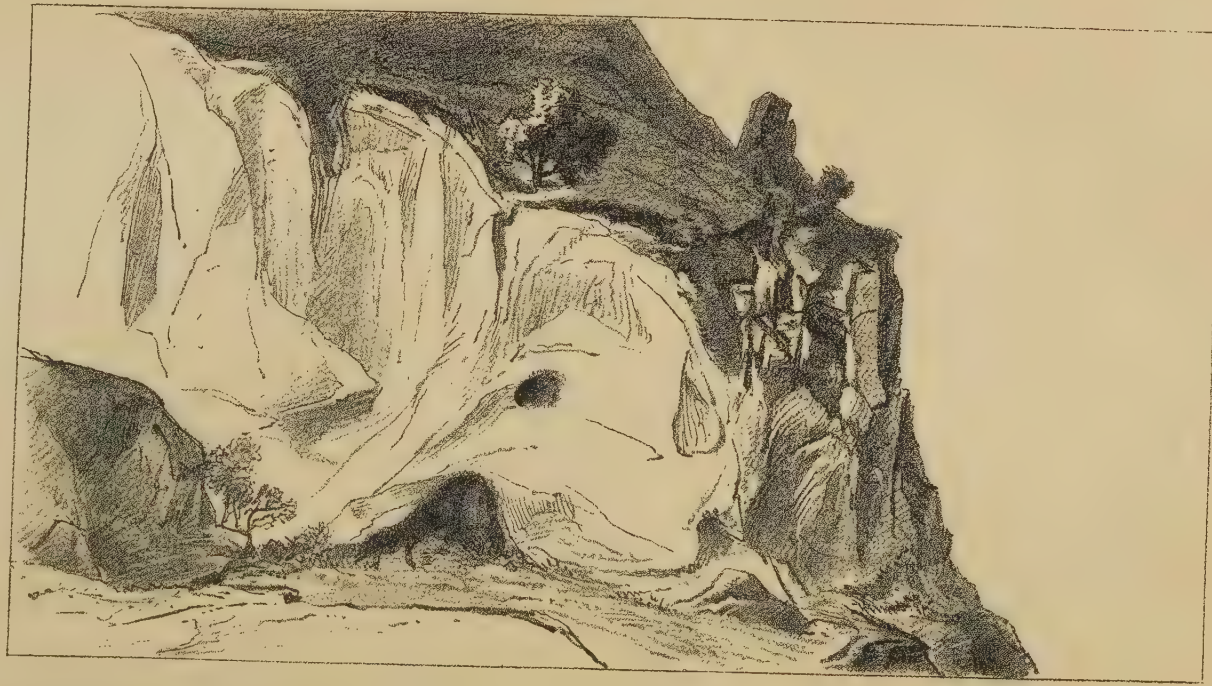
level, the foot of the fortress cliff, lies the cave Mughâret el Hai. On the other side—*i.e.*, the northern side—of the wady from where we stand is the Kharjeh. At the Khurbet el Hai we only seem to be able to distinguish a long unbroken line of cliff, till just opposite El Mukaarat there is seen to be a deep recess in the mountain block, and east of it is a curious leaning buttress, best described as a cone cut in two from apex to base, and laid on to the mountain side. This deep recess is called Wady Habibeh, and the descent from the cliff top to the wady bed is easy enough down it. The curious projection of half-cone buttress that seems to fill the valley with its grey rounded mass, is known as Kournet el Falkain = the "horn or corner of the two divisions," and the cliffs beyond to the east have the name of Jebel Oushaish, or the hill of the little nest.

It is exactly opposite the quaint-featured Khurbet el Falkain that the cave of refuge for the Benjamites, the Mugharet el Jai, is placed on the southern side; and hence the need of describing the Khurbet el Falkain at length. But the apparently single mountain mass on the north or Philistine side of the wady, between us and the deep-recessed Wady Havileh, is in reality, as we saw afterwards from near the Ain Suweinit, broken up into three masses, the cliff mass nearest us being called El Marjameh, the next Jebel el Hûty, and the third Jebel el W'ar.

Marjameh, or the hill of the stony place, with its hint of warlike times and pass defence, is separated from El Honteh by a steep recessed wady or mountain gully known as Wady Rahab, leading up to Khurbet Rahab ("The Monk's Plot"). Here we have a hint of the use of certain caverns that dot this northern line of cliff in mediæval days.

But it is noteworthy that this mountain gully, with its cave Hosn or Houson ("Cave of Defence"), is entirely hid from view by a tooth of rock that, like a tower on a bracket, hangs in mid air at the angle of the rock cliff. The next hill's name to the east of Jebel Hûty is known as Jebel Arak el W'ar. Deep caverns high up on the cliff sides have given their names to both of these hills. But the deep mountain gully dividing El Hûty from El W'ar is perhaps of most interest to any who attempt to localise the scene of Jonathan's exploit, and his climb on hands and knees against the men of Michmash.

This mountain gully is called Shehab el Hûty. A curious natural stairway of rock is hid from all view to men at the eastward by an equally curious natural balustrade. A whole regiment might ascend to the Philistine heights unseen up this Shehab el Hûty. One has described this particularly because its position is exactly opposite that of the Ain Suweinit; and if we may believe, as we are told, that the Philistines had come out to the passage of Michmash (1 Sam. xiii. 23), we can seem to see this Shehab el Hûty accurately described enough in the following chapter (1 Sam. xiv.), and can recognise a possible locality for the pomegranate on Migron (1 Sam. xiv. 2) in the place of the present Karoob-tree that is such a landmark, or spring-mark, in the uttermost of Gibeah—Jeba.



ENTRANCE TO CAVE "MUGHARET EL JAI" IN WADY SUWEINIT

The caverns on this northern side of the Wady Suweinit are many, the principal being Es Shenaar, El Hisir, or Hosn, Arak el W'ar, and Arak Khadaish, the latter beyond Kurnet el Fakair, and being exactly described by its name the Rock of the Scratch.

From our point of view of the wady, we descended along ledges of rock, a good safe path even for mules if need be, by yellow furze, and variegated-leaved thistles, till we reached the main ledge or brow along the top of the cliff of naked rock that is the feature of this southern side of the valley. Keeping along this for about ten minutes, we reached the Karoob-tree and the huge blocks of limestone that seem to guard it on every side with their seven massy blocks (the one east of the tree was 30 feet 18 inches in diameter).

The spring close by was so hidden by huge masses of the fallen limestone that, but for the shepherd, we should have missed it. Ascending between these rock boulders immediately behind the largest of the masses near lay a little stone cup, about 14 inches by 8 inches. Behind this a small triangular opening, beneath overhanging masses of confusedly-piled stone, gave admittance to the spring, which lay at the bottom of a steep rock-hewn and stone-built passage, 12 feet 6 inches from the entrance. Down this, feet first, we slid, and found every stone the whole way polished as smooth and as white as marble. Thousands of feet during a space of hundreds of years alone could have done this. It seemed on examination that the fountain head had been built over in this way: the passage from above scooped out down to the water at this angle, then walled rudely, and two large masses had it seemed been made to fall so as to prop each other up overhead, while light was admitted by a side opening carefully protected by stones above, but a little to the west of the roofing immediately over the spring.

The basin of the spring had evidently been hewn out of the living rock. The water was fresh and good, but water-leeches lay in heaps in the dark corners.

No writing, no marks of any kind, were found at or near the spring, and the noticeable features were the apparent concealment of the fountain by the huge natural screens of fallen rock masses, and the evidence of enormous use that the smooth polished stones of the spring entrance seemed to give. As for the Karoob-tree, its roots were level with the waters, and its luxuriant foliage and heavy crop of beans told a tale of roots that reached to cool ground and sucked moisture in the driest of weather.

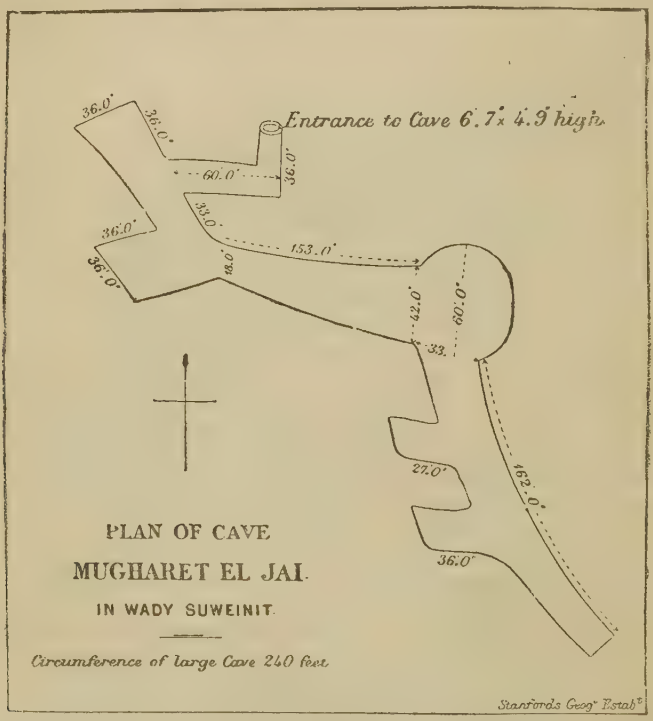
Leaving the spring, we proceeded on eastwards, round the next two rounded bluffs, El Kuba' and El Mukaaret, to the cavern of Mugharet el Jay. The way was easy for the first fifteen minutes, but we then had to descend the cliff ledge and creep along cautiously on the bare rock scarp. The guide took his shoes off, for it was so slippery that one of the party was forced to turn back from giddiness.

But in fifteen minutes we had gained better footing and had rounded

the corner of the bluff El Mugharet. A vulture flew from her nest five yards above our head, showing the loneliness of the spot.

But though one cave, built up artifically at its mouth, with an artificially-hewn doorway beneath, stared at us halfway up the cliff that faced us as we turned the corner of the cliff, the Cave El Jai was not visible.

The guide beckoned us on past a projecting shoulder of rock, and crawling up the scarp and turning our faces due west, we saw a



little low triangular opening in the far corner, with a smaller aperture, a smoke hole or window, above.

Entering it over an inclined plane of slippery rock, marked by the feet of last winter's goats, we found ourselves in a spacious cavern, whose chief feature was the honeycombed structure of the walls, the overhanging mass of rock that made a pillar, as it seemed, for the roof in the far south-western side.

The far-reaching gallery that ran up hill beyond due west, the side gallery going away to the north, and the oily blackness of the smoke-grimed rock. The floor was deep with dust of ashes of the fires of many generations of refugees or shepherds. Our guides shook

in their shoes as they were pushed along with the torches. The roof, some thirty feet high, shone glossy black as we measured this entrance cave. Then we passed along the west gallery westward, ascending as we went. A gallery, wide and high in proportion, turned sharp to our left—that is to the north—and descending as rapidly, passed along a parallel passage back towards the east. At its extremity a lesser passage, hewn, it seemed, in the rock, gave notice of our nearness to the northern outside walls of the cliff, for the wind well-nigh blew our torches out. This was perhaps for ventilation sake. Retracing our steps, and finding no marks of man but the oily blackness of smoke and dust of ashes at our feet, we entered a lesser gallery towards the north-west at top of the hill, thence retraced our steps to the main entrance cavern. All this way had been spacious enough for the living of men, but no galleries that with its double entrance. Soon after meeting in one beyond the antechamber, if I may so call it, that opened south of the main entrance hall, was not lofty enough to admit of standing room, and this we had crawl up.

Returning we crawled up two short passes to the west of this antechamber, examined a small cave and recess perched on the water-scooped rock near entrance to this vestibule, and so back into the large cavern and daylight.

Our feeling about the cave was that it was not so capable of stowing away men as the so-called Cave of Adullam at Khureitun, but that on emergency more than 600 men could hide here if need be; 300, perhaps, find ample lodging.

This made me anxious to examine the cavern called El Kuba' or El Kârat, that was perched inaccessibly without help of rope or ladders in the cliff eighty yards away to the east, and within easy speaking distance of the Mugharet el Jai, or Jay. The shepherd could only say of it that it belonged to the Christians, and was large, but he added that no man had ever entered it, so his testimony was a little worthless.

A natural or artificial ledge had at one time given admittance from above to this cavern, and the rough-hewn doorway, reminding one of a rock tomb below the stone-filled entrance, told of former occupation.

Looking for the cavern's mouth we had a fine view of the Kurun el Falkair opposite, with its Wady el Habibeh (ravine of the loved ones), the dark low cave of Arak el W'ar, the cavern at the head of Kurun el Falkain, and the cave under the ledge farther east of Jebel Oshaish, know as the Scratch, *Khaaish*. We scrambled up the cliff close by with help of a band from above, and so along easily back to the Ain el Suweinit, in less time than we had taken to come. Such are the facts as to this cavern.

I beg to enclose the notes of the names written down in Arabic by my kind friend Mr. Salami, the Consul's secretary. There is only one note that should be added. The two adjacent cliffs to this cavern, El Kuba' and El Mukaaret, seem to point, from all one can understand, to (1) Detention of an enemy in distress (Kuba'). (2) To (*a*) a place

known as the Place of Caves, the Hill of Holes (1 Sam. xiv. 11). (β) To a place whence loud crying out was made, El Mukaaret. There is a collateral meaning to this last to be found in the name of the valley from Geba to this head of the ravine. Wady er Radâdeh, one is informed, means the Valley of the Wailer or Crier in Return; and some traditional hint may perhaps be here preserved of the Benjamites and the cry of peace mentioned in Judges xxi. 13.

Lastly, one also hears that the word Sanatu means to stop. If this be so, and Wady Sunt, or Suweinit, be derivable from a word meaning detention, this added to the cliff's name, El Kuba', with its kindred signification, may perhaps allude to the detention either of Saul and his 600, or of the Benjamites and their 600 men, in the neighbourhood of, if not really inside of, the cavern Mugharet el Jai.

Please make what use you can of these hastily written notes *en voyage*, and accord me the favour of taking care of both notes, plan, and sketches, if neither serve you or the end that, in common with you, I have at heart.

Yours truly,

H. B. Rawnsley.

Wady er Rumaman	= Vale of Pomegranates.
El Kharjeh	= The going out.
Khurbet et Tîneh	= The Ruin of the Fig Tree.
Khallet el Hai	= The Place of the Camping Ground.
El Krein	= The Little Horn.
Wady er Rumman	= The Valley of the Pomegranate.
Wady er Radâdeh	= The Vale of the Return (but see next page in Lieut. Conder's notes).

Note By Lieut. Conder, R.E.

This cavern is shown on the Survey map. The view of the Valley of Michmash (Tent Work, vol. ii.) includes the cliff of *el Hosn*, described in the present paper, on the north side of the valley.

A few remarks may be added as to the Arabic names collected, which appear to be all descriptive. Many of them occur only in the Survey lists, and from want of space, and in order not to confuse the clearness of the plate (which is full of detail), are omitted from the map.

Fûrrâr is a word commonly used of a spring head where the water "bubbles up."

'Ain er R'aiân = "shepherds' spring."

'Ain esh Sherâr = "dry spring."

El Kharjeh = "the outer place"—a common term.

W. er Radâdeh = "winding valley." This is a common term occurring several times on the Survey.

Khûrbet el Haiyeh = "ruin of the snake."

Kub'a, apparently the Hebrew *Koba*, "a helmet," from the form of the hill.

Fârah is the Hebrew Parah, a town of Benjamin.

'Arâk el Wâr = "cliff of rough rock."

Shehab (vulgar for *Sh'ab*) *el Hûty*, "the walled hill spur."

The Survey party ascended this gully in 1873 after descending from the plain east of Teb'a.

Suweinît diminutive of *Sunt* = the little acacia.

Esh Shinâr = the partridge.

El Hisir, probably *el Hosr*, "the pebbles."

El Hosn = "the fortress." C. R. C.

Observations on the Above.

By Rev. W. F. Birch.

The precision of the Hebrew language in the use of different words again helps us in this inquiry. "Rock" in the A.V. represents (at least) two words in the original, *Tzur* and *Sela*.

The latter always means a *precipitous* rock—*i.e.*, a *cliff*. Therefore the Rock (*Sela*) of Rimmon (as also Etam) was a *cliff*. Where, then, was it situated?

On the tribe of Benjamin being at last defeated in the third battle at Gibeah, the light brigade, according to Josephus, cut their way through the enemy, and so anticipated Balaclava—

> "Archers to right of them,
> Slingers to left of them,
> Spearmen in front of them,
> Charged the six hundred,"

"and fled into the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months" (Judges xx. 47).

A village, three miles east of Bethel, called Remmoon (apparently considered as Rimmon by Eusebius), has, by virtue of its name, had greatness thrust upon itself, in its site being taken to be the veritable rock Rimmon; but though it may be described as "a white chalky height" (S. and P.), or "a rocky Tell" (Bibl. Res.), on no side does it present a *cliff* (*sela*). This want is a *fatal* defect in the above identification, so that minor difficulties need not be considered—*e.g.*, the probability of Remmoon being not in Benjamin, but in *Ephraim*, the scarcity of caves to shelter the refugees, the water supply, &c. Rimmon means the "pomegranate tree." In 1 Sam. xiv. 2 it is stated that "Saul tarried in the uttermost part of Gibeah under a (lit. *the*) *pomegranate tree* (Rimmon) which is in Migron" (*i.e.*, the precipices). This position on the southern side of Wady Suweinit (the passage of Michmash), about a mile east of Jeba, suits very well the local indications in Judges xx.—*e.g.*, (43)

"they trode them down* with ease over against Gibeah *towards the sunrising*."

Gesenius takes Rimmon in Judges xx. and 1 Sam. xiv. to mark the *same* place; while so striking are the points of agreement between "the *cliff* of the pomegranate tree" and "the pomegranate tree that was among the precipices" that there hardly seems room for any other opinion.

That the six hundred survivors at first, and afterwards Saul and "about six hundred men" found refuge among the *same* southern cliffs of the passage of Michmash, and that, therefore, *here* was the great natural fastness of the tribe of Benjamin, would be finally established beyond question, if there could also be found *here* first *proper accommodation*, and next *sufficient water for* 600 *men for four months*, since Saul and his followers might have managed with a poor supply of both for a few days at the most.

A small but valuable book, "Byeways in Palestine," seems to provide the desired link. In 1852 Mr. Consul Finn was at Remmoon, inquiring for a large cavern that might have contained the 600 Benjamites, but he only found a few of inconsiderable size. Afterwards he passed through Muklmas and crossed Wady Suweinit, and observes (p. 297), "at a short distance down the valley there are remarkable precipices on each side, which must be the Bozez and Seneh, renowned for the bold adventure of Jonathan and his armour-bearer, and near these projections are some large old Karoob-trees." Next he comes to Geba (Jeba'), and adds: "The guide told us of *a vast cavern* in the Wady Suweinit capable of holding many hundred men, near to the above-mentioned haroob trees, and therefore just the suitable refuge for the Israelites (1 Sam. xiv. 11), besides the Bozez and Seneh; and he told us that halfway down the precipice there is *a course of water* running towards the Ghor."

The value of this information lies in its being (apparently) the spontaneous statement of a person who thought that one who cared to look for a *large* cave at Remmoon, would like to see one wherever he could, and so far the existence of shelter and water in the required spot, besides being desirable, becomes also *probable*.

A most interesting report in this *Quarterly Statement* from the Rev. H. B. Rawnsley (on a curious *spring* and *cavern* marked Mugharet el Jai in the new map, and mentioned by Dr. Robinson as being *large*), both proves that Mr. Finn's informant spoke the sober truth, and, in my opinion, fixes the required position the famous "rock of Rimmon," the *dernier ressort* of the tribe of Benjamin.

An old error, however, is not easily uprooted; accordingly, at risk of being tedious, the claims of Remmoon shall be fully considered, and if false (I hope) annihilated. What, then, are its claims to be the "Rock of Rimmon?"

* In passing it may be observed that the marginal reading for "with ease" is "from *Menuchah*," probably = Manahath (?) near Jeba (1 Chron viii. 6; compare 1 Chron. ii. 52, marg.).

(1) Its name and (?) mention in the Onomasticon. (*a*) "Remmon in tribu Symeonis vel Judæ: hodieque est vicus nomine Remmon, juxta Œliam contra aquilonem in quinto decimo ejus milliario." (*b*) "Remmon, petra Remmon in tribu Symeonis, sive Zabulon."

(2) Lieut. Conder says, "At Rŭmmon there are many caves sufficient for any number of Benjamites."

(3) Its elevated position. "Rummon lies high, on a rocky Tell." (Later Bibl. Res. 290).

(4) There is a spring of water in its neighbourhood.

(5) It is within the limits of Benjamin, as *commonly* drawn.

(6) It is in or on the borders of the wilderness.

Against the above site, and in favour of the position east of Jeba, it may be observed (1) that there was a Rimmon in the rival, or true position, according to 1 Sam. xiv. 2. "The pomegranate-tree (Rimmon) in the precipice." The Onomasticon in (*a*) has not in view the *Rock* of Rimmon, but the *city* Rimmon (Josh. xv. 32, xix. 7); and in (*b*) makes a ludicrous conjecture because "Rimmon" occurs in Josh. xix. 7 and 1 Chron vi. 77. The name Rimmon in the right position has also just been recovered in "Wady er Rumman."

(2) Is well met by the counter-cave reputed to hold *six hundred men*.

(4, 5, 6) Even if proved for Remmoon, hold good equally well for the position directly east of Geba.

(3) This is the *rock* on which the claims of Remmoon must go to pieces. Give the word rock (*sela*) its proper weight—*i.e.*, call it *cliff*—and it must crush this pretender. Remmoon does not stand on a *cliff*, and so could not give the Benjamites the security they sought and found in the mountain fastness in Wady Sûaineet.

That *Sela* means a cliff—*i.e.*, a rock more or less *perpendicular*—is clear from Biblical usage: 2 Chron. xxv. 12; Jer. li. 25; Amos vi. 12; 1 Sam. xxiii. 13 (Sela-ha-macheloth. See "Tent Work"). Accordingly the Rock (*sela*) Etam, though near Bethlehem, cannot be the Frank Mountain, which is the "Rock" (*Tzur*), 1 Chron. xi. 15, near the traditional and true cave of Adullam.

Happily, Benjamin had brains besides pluck, and so refused Remmoon and chose *Sela* Rimmon; otherwise it had never given a Saul to be the best and tallest king in Israel, and the "last and least of the apostles" in the Church.

So minutely accurate is the Bible, that it is hardly surprising that Mr. Rawnsley's report recovers '*the pillar-rock*' in Wady Suweinit, which, though ignored in the A.V., is mentioned in the Hebrew; see 1 Sam. xiv. 5. "The one rock (Hebr. tooth) was a *pillar* on the north, over against Michmash" (Sp. Comment.).

This *pillar* is referred to as "a tooth of rock that, like a tower on a bracket, hangs in mid-air at the angle of the rock cliff."

W. F. Birch.

THE NAMELESS CITY.

1 Sam. ix., x.

When Saul was without bread there was a whole shoulder already reserved for him; when he had resolved to give his servant's last sixpence (= ¼ shekel nearly) to Samuel, the seer was waiting to anoint him king. Similarly when expectation was at its lowest, the expenditure of a little more research meets with a great reward.

It is proposed (1) to find the name and precise position of the *nameless* city where Saul met Samuel, with the "parlour" in which the honoured traveller did justice to the prophet's hospitality, very different from the gloomy spectre that tasted fatted calf in the witch's hut at Endor; and (2) to untie, if possible, the Gordian knot in Biblical topography, caused by the identification of this city with the home of Elkanah "of Ramathaim-zophim of Mount Ephraim."

As novel conclusions are more exciting than close arguments the case shall be stated first and proved afterwards.

The *nameless* city was Ramah, as Josephus correctly assumes, and was variously called Ramath-lehi (Judg. xv. 17) and Ramathaim-zophim.

It was one of the cities of Mount Ephron (for which the better known Mount *Ephraim* seems to have been substituted in 1 Sam. i. 1), and was situated on an eminence about south-west of Solomon's Pools, designated the "Bakoosh (? = Maktesh) Hill" in "Finn's Byeways." A short mile further on in the same direction the ground rises to another conspicuous summit called Dahar-es-Salâhh (Finn's B. = the beautiful mountain) or Ras Sherifeh (the noble promontory), 3,260 feet above the sea ("Tent Work" i. 279).

Here on the highest spot of elevation from which there is a magnificent panorama "twenty miles round" stood "the high place," and in one of the adjoining stone enclosures Samuel's "parlour" might doubtless have been seen any day down to the ill-fated 24th of October, 1874, when (infandum!) these memorable ruins were converted into "Salami's Cairn" (*id.* 280).

In front (*i.e.*, on the north or north-east side) of Ramah the ground slopes to a spring called Ain Kasees (the priest's spring), while farther down is another more copious fountain near the head of the pools, formerly very celebrated as En-hakkore (the well of him that called, Judg. xv. 19).

Standing on this ascent to the city we have (and see?) near us an ancient sepulchre (*vide* F. B. for sketch); probably in such a one, possibly in *this* very one, Samuel was buried by all Israel.

Not far from this spot, "at the end of the city," the prophet must have stood when on the first day of the month, at early dawn, he anointed Saul king, and foretold to the shy and reticent young man the various events of his homeward journey.

Let us stand just behind the seer while he points out the scene of each future incident to the astonished king.

(1) "Thou shalt find two men by Rachel's sepulchre." We see the spot marked out by the present "Rachel's sepulchre" near Bethlehem.

(2) "Thou shalt come to the plain (lit., oak) of Tabor." There is the place somewhere between Jebel Deir Abu Tor and the hill to the left, possibly the "House of the (T)erebinthi."—Jos. Wars. v. 12. 2.

(3) "Thou shalt come to the hill of God." "They came to the hill." We see it distinctly. It is the place of the Upper City of Jerusalem (Gabbatha, John xix. 13).

(4) "When thou art come to the city." We can make out perhaps just a house or two, but the greater part lies hidden in the Valley of Hinnom, behind (3).

(5) "He came to the high place." It is the Mount of Olives, "where David (Sp. Comm., men) worshipped God."—2 Sam. xv. 32.

Thus "the high place" brings Saul close to his destination—viz., his father's house at Zelah, on one of the eastern ridges of the Mount of Olives.

(1), (2), (3) are certainly visible from Ramah. See chapter on the Bakoosh cottage. (5) is visible from "the parlour," and will prove to be so (I believe) also from Ramah. Perhaps some one at Jerusalem will more exactly describe the view. W. F. Birch.

CAPERNAUM.

By Professor Schaff, of New York. (Translated from the Transactions of the German Society for the Exploration of Palestine.)

The position of Capernaum is still a disputed question. Opinions are almost equally divided between Khan Minyeh and Tell Hum. Quaresmius (1639), Robinson (1838), MacGregor (1869), Porter (1875), Sepp (1876), Lieutenant Kitchener and Selah Merrill (1877), sought for it at Khan Minyeh, at the northern end of the Plain of Gennesareth, near Ain et-Tin and close to the shore of the Sea of Galilee. Pococke (1738), Burckhardt (1822), Ritter, John Wilson (1847), W. M. Thomson (1859), Hepworth Dixon (1864), Renan (1864), Captain Wilson (1871), Stanley (1871), Furrer (1871), and Socin, in Baedeker's "Syria and Palestine," place it at Tell Hum, a ruined town which lies three English miles to the north of Khan Minyeh, and nearly at equal distances between that town and where the Jordan flows into the Sea of Galilee. A third hypothesis, which suppose the site of the town to be near the Round Spring (Ain el-Mudawer) at the southern end of the Plain of Gennesareth (el-Ghuweir) has been abandoned by its chief advocate, Canon Tristram. The English Society for the Exploration of Palestine proposes to dispatch a special expedition to Galilee, in order, if possible, to settle definitely the sites of the towns of Capernaum, Bethsaida, and Chorazin. On a late journey through the Promised Land I had myself decided in favour of Tell Hûm, but will gladly await the further information that will soon be afforded by excavations at that place.

The following points must be taken into particular consideration in this controversy:—

I. The *Biblical* argument. Capernaum (*i.e.*, "the village of Nahum," not "the place of consolation," as Origen and Jerome make it) was the most guilty of the three cities of Galilee over which Jesus pronounced the "woe" which was afterwards literally fulfilled (Matthew xi. 20-24). It is not mentioned in the Old Testament, but is frequently alluded to in the Gospels. It was the place where Jesus generally lived during the time of His public labours amongst the people after He was obliged to leave Nazareth. It was therefore called His "own city" (Matthew ix. 1; compare iv. 13). It was the home of Peter and of his mother-in-law (Luke iv. 38), and probably also of Matthew, who was taken away from the receipt of custom there and called to be an apostle (Matthew ix. 9). The village was large enough to be called a "city." It had a flourishing trade, a custom-house (Matthew ix. 9-11), and also a synagogue, which the noble heathen captain had built for the Jews (Luke vii. 1-10).

As regards the site of the town, we only know certainly from the Gospel account that it was situated on the north-western shore of the sea, close to the sea, and in the borders of Zabulon and Nephthalim (Matthew iv. 13). The defenders of the Khan Minyeh theory confidently assert that the site of Capernaum was in the Plain of Gennesareth, which extends about three miles from Mejdel (the ancient Magdala) to the rocky hill at Khan Minyeh, while Tell Hum lies farther to the north. But this is nowhere distinctly affirmed, it is only a conclusion drawn from the circumstance that after the miracle of the loaves and fishes, which was performed not far from the north-eastern shore of the sea, Jesus landed in Gennesareth, according to the synoptical account. (Matthew xiv. 34, Mark. vi. 53), and at Capernaum, according to the more exact account given by John (John vi. 17, xxiv. 59). These two accounts are certainly most easily reconciled with each other by adopting the conclusion that Capernaum was situated in the Plain. But, on the other hand, we find that the people of Capernaum reached the opposite shore, where the miracle was afterwards worked, more quickly on foot than Jesus and His disciples by ship (Mark vi. 33). This is much more comprehensible when Tell Hum is regarded as the point of departure instead of Khan Minyeh, which is more than an hour's walk further off. The different accounts given in the gospels may perhaps be brought into agreement with each other by the hypothesis that on the morning after the miracle Jesus landed first in Gennesareth (as Matthew and Mark inform us), and went on to Capernaum either by land or water, and that when there He proceeded to the synagogue, where He explained the spiritual meaning of the miracle of the loaves and fishes (John vi. 59). Mark's account shows that Jesus passed through many villages on His way to Capernaum (Mark vi. 56).

II. We turn next to Josephus, who was thoroughly well acquainted with the district, and who has given an enthusiastic description of its beauty and fruitfulness at that time. He only twice mentions Capernaum

by name, but he does it in such a way as to bear decided witness in favour of Tell Hum. He relates in his Life, § 72, that when he was badly hurt by a fall from his horse at the mouth of the Jordan, he was first taken to the village of Kephar-nome, and then on the same night to Tarichææ. Now it is clearly the most natural thing to suppose that, being much weakened by his injuries, he should have rested at the nearest village, Tell Hum, before he proceeded on his journey. In his "History of the Wars of the Jews" (iii., 10. 8), he mentions an abundant spring, Kaphernaum, which watered the Plain of Gennesareth, and which contained the coracinus, a fish that was found in the Nile. It is probably the 'Ain et-Tabigah, between Khan Minyeh and Tell Hum. This spring quite corresponds with the description given by the Jewish historian, and is surrounded by the ruins of an aqueduct which led the water along the sea shore to the northern end of the Plain; it is now used to water horses (compare "The Recovery of Jerusalem," p. 271, and Canon Tristram, "Bible Places," p. 264). Dr. Robinson endeavoured to show that the 'Ain et-Tin, near Khan Minyeh, was the spring mentioned by Josephus; but that spring does not possess the above-mentioned fish, and is too small, and lies too low, for purposes of irrigation. The 'Ain Mudawer has certainly plenty of water, and is full of fish, but it lies in too southerly a direction, and too far inland.

III. The *Jewish* and *Arabic* traditions are in favour of Tell Hum, where they also place the graves of the Prophet Nahum and of Rabbi Tanchum Compare Thomson's "The Land and the Book," i., p. 546, and Furrer's article on Capernaum in Schenkel's Bibellexicon, iii., p. 495.

IV. *Christian* tradition, which has been very active in localising Biblical occurrences, leaves us in the lurch in this instance, and gives no decisive opinion.

V. The *geographical* argument is overwhelmingly in favour of Khan Minyeh, which lies near the sea, and is a very suitable place to have a custom-house, and to be an emporium of trade on the present high road to Damascus. But traces are also to be found at Tell Hum and Kerāzeh of a high road of the same kind.

VI. The *archæological* argument taken from the name and the ruins is decidedly for Tell Hum. The name is manifestly identical with that of Capernaum. "Kefr," or "Kafr," means village, and "Tell" is a sort of hill or heap of ruins. A ruined Kefr becomes a Tell. "Hum" may be an abbreviation of Nahûm. The ruins of Tell Hum are so considerable that they must be those of a large village or town. They are lying in chaotic confusion, and extend over half an English mile in length and a quarter of a mile in breadth. Amongst the ruins, which have been carefully examined by Colonel Wilson, and which he has described in "The Recovery of Jerusalem," p. 268, are the columns and walls of the "white synagogue" that—if Tell Hum is Capernaum—was built for the Jews by the heathen captain, and in which Jesus often taught. In Khan Minyeh, on the contrary, no considerable mass of ruins has been discovered. Dr. Robinson supposes that the remains of

the town may have been sent to Tiberias by sea, and have been used up there for building purposes. But it is no easy matter to transport the ruins of a large town, and in addition to that those of a synagogue, to say nothing of the fact that Tiberias was already built (A.D. 20) while Capernaum was in a flourishing state.*

If Tell Hum was not Capernaum it must have been Chorazin. But Chorazin is to be sought at Kerāzeh, where considerable ruins are to be found, as well as a synagogue of black basalt, and houses in good preservation. The name is evidently the same.

The position of the two other Galilean towns, Bethsaida and Chorazin, over which Jesus pronounced His "woe" (Matt. ix. 20-24), depends to a certain extent, but not entirely, on that given to ancient Capernaum. As for Bethsaida (Fish-house), the birthplace of Peter, Andrew, James, and John, it is generally known as the Galilean Bethsaida, in contradistinction to Bethsaida Julias, in Gaulonitis, and is then sought either in 'Ain et-Tabigah or in Khan Minyeh. But it is extremely improbable that two towns in such close proximity to each other should have had the same name. We therefore hold with Dr. Thomson ("The Land and the Book") that there was only *one* Bethsaida, which was situated near the place where the Jordan flows into the Sea of Galilee, and that, like many other towns, it was divided in two by the river.

The eastern part of the town, which was improved by Philip the Tetrarch, and where he died, was called Bethsaida Julias, to distinguish it from the village on the western bank of the river, and also in honour of Julia, the daughter of Augustus. This was done by the Tetrarch almost at the same time as his brother, the younger Herod, built the town of Tiberias, and called it after the Emperor Tiberius. There is no difficulty in deciding the position of this eastern Bethsaida, of which there are still some ruins in existence. It was always western or Galilean Bethsaida that was mentioned in the Gospels (John i. 44; xii. 21;

* It is interesting to compare the conclusion at which this author arrived during his travels in Palestine in 1877 with the report given by Lieutenant Kitchener, who visited and mapped out this district on behalf of the Palestine Exploration Fund. He also identifies the spring Kapharnaüm with the 'Ain et-Tabigah, although he did not find any coracinus in it; but he says that the water was too muddy, and too much overgrown with reeds, for it to have been possible to see fish which, like the coracinus, always remain at the bottom of the water. The site of Capernaum he places at Khurbet Minyeh, a locality which he separates from Khan Minyeh, and reports that a great extent of ruins may be found there under the present surface of the ground, of which one can as yet only distinguish a few bits of wall. Kitchener makes the distance of the 'Ain et-Tabigah from Khurbet Minyeh three-quarters of an English mile, and from Tell Hum $1\frac{3}{4}$ English miles; moreover, as the water of the spring was led in the opposite direction to that of Tell Hum in old times, the spring could scarcely have received its name of Kapharnaum (Josephus) from a village situated at the latter place. See *Quarterly Statement*, July, 1877, p. 122 f. This continued difference of opinion awakens all the greater desire for a thorough investigation of the subject, and this is what the English Society now proposes to undertake.—ED.

Mark vi. 45; viii. 22; Luke ix. 10). Eastern Bethsaida was such an essentially heathen place that it had as little to do with the Gospels as the town of Tiberias.

Thus, until further research has been made, we may look for Chorazin in Kerāzeh, for Bethsaida on the Jordan opposite Bethsaida Julias, and for Capernaum in Tell Hum.

Observations on the Above by Lieut. Kitchener, R.E.

Some remarks appear to me to be necessary on Professor Schaff's summary of the existing evidence on the position of Capernaum.

In I. point Professor Schaff states that it would be simpler for travellers on foot to proceed with greater rapidity than a boat on the lake starting from Tell Hum rather than from Khan Minia, as the distances are proportional. Whether they both started from either place I cannot follow the Professor in his argument.

II. By following the very graphically described fight between Scilla and Josephus on the map, and working out the different movements of the troops, it appears certain that the position of the battle was between Tell Hum and the mouth of the Jordan. Tell Hum was therefore the Julias that Josephus was defending. It appears only natural that when wounded he should be carried to the first village in rear of the head-quarters, which would be at Khurbet Minia. I am therefore of opinion that Josephus's testimony is decidedly in favour of Kh. Minia.

It being allowed that Ain Tabighah is the spring of Capernaum mentioned by Josephus, it cannot be too strongly pointed out that the water was undoubtedly carried to Kh. Minia directly in the opposite direction to Tell Hum.

III. Though I inquired diligently for the tomb of the Prophet Nahum around the lake, I could not find any Arabic or Jewish traditions locating that sanctuary at Tell Hum, or anywhere else near the lake.

Doubtless some Jews in Tiberias would say if asked, that the tomb was at Tell Hum, as they would say anything else.

V. I would suggest an addition to this point in the Professor's arguments: "But leading by a very circuitous route, and passing over a very difficult country."

As far as I could discover, this road led from Khurbet Minia to Tell Hum, thence to Kerazeh—in other words, from Capernaum to Bethsaida, and thence to Chorazin. As Wildbad describes the journey, no doubt there was a road from Chorazin to the great Damascus road, but I found no traces of it, and it would pass over some very difficult country covered with loose blocks of basalt.

VI. The synagogue explored by Colonel Wilson, C.B., is evidently similar in date to others in the country, such as those at Kerazeh, Irbid, and elsewhere. I have attempted in a paper (*Quarterly Statement*, 1877, p. 123) to prove the date of these synagogues, and that they

could not have been erected by the heathen captain. Besides, a soldier was not likely to be able to build such a magnificent and costly structure. There seems little or no proof that Capernaum was a large town, as stated, or other than a village built of mud, with a custom-house and a guard-house for soldiers, the remains of which still exist on the summit overhanging the site now called Khurbet Aureimeh. I am of opinion that the synagogue given by the centurion was probably only a rather larger mud building than the rest. The fact that Capernaum is so rarely mentioned seems to prove that it was a small place, easily liable to disappear.

If it be allowed, as Professor Schaff states, that there was only one Bethsaida, near the mouth of the Jordan, it seems only possible to place it on the important ruins of Tell Hum. There are no ruins at the mouth of the Jordan. Tell Hum is only two miles from the mouth. We know that it was an important place, with magnificent buildings, just such as we find the remains of at Tell Hum.

Thus, in my opinion, we may look for Chorazin at Kerazeh, for Bethsaida and Bethsaida Julias at Tell Hum, and for Capernaum at Khurbet Minia.

H. H. KITCHENER, Lieut. R.E.

WHERE IS THE BIRTHPLACE OF THE PROPHET NAHUM TO BE SOUGHT?

By Dr. G. NESTLE, of Tübingen. (Translated from the Transactions of the German Society for the Exploration of Palestine.)

STARTING from the general and well-grounded belief that the designation "Nahum the Elkoshite" is derived from the name of the prophet's birthplace, and neither from that of his family nor of his father, three different theories respecting the position of this locality have been promulgated. The latest of these, which was almost unanimously accepted last century, and which is now as unanimously discarded, held that it was to be found at Alkush, a village situated not far from Mosul, in Assyria, where the grave of the prophet is still shown. The second theory rests on the authority of S. Jerome, who is known to have spent the last years of his life, from 385 to 420, in a monastery near Bethlehem. He informs us that "Helkesei" was one of the Galilean towns still in existence in his day, and describes it as "small, and scarcely showing by means of ruins any traces of ancient buildings, but yet they were known to the Jews, and were pointed out to me by my guide" (Prol. Comment. ad Nahum). Unfortunately Jerome does not describe the position of the place more particularly; it is now generally identified with the present el-Kauzeh (the "el-Kauzah" of Van de Velde's map, 33 deg. 8 min.—35 deg. 21 min.) between Rāmeh and Bint-Jebeil. The third theory is found in a work ascribed to Epiphanius, who was born

in Palestine, near Eleutheropolis, became superior of a monastery in that district, and was finally made bishop of Constantia, in Cyprus; but that he was really the author of the work in question is generally denied. The title of the book is "De Vitis Prophetarum." It gives many somewhat mythical details current at the time regarding the life and death of certain prophets. The part about Nahum begins thus: "He came from Elkesei beyond Jordan towards Begabar, and was of the tribe of Simeon." Begabar is very little known, and is confounded by the later Fathers, and in the Martyrologium Romanum, with the "Bethabara beyond Jordan" which is mentioned in the New Testament.

This theory has hitherto met with little acceptance, especially as the usually received text is subject to the charge of this contradiction, that, not taking any other into account, it makes out that Nahum's birthplace was to be found in the land east of the Jordan, and yet holds that he was of the tribe of Simeon, although the territory of that tribe lay in the extreme south-west of the country, close to the Philistine and Egyptian borders. Now, in 1855, Tischendorf published two recensions of two much older copies of this work, which date from about the tenth century, and belong to the Paris MSS., and which differ very essentially from the usually received version that rests on later MSS. In one of these, the first sentence that interests us is as follows:—"Nahum, son of the Elkesaios, was of Jesbe, of the tribe of Simeon." In the other we find: "Nahum was of Elkesem, beyond Betabarem, of the tribe of Simeon." Both authorities consequently agree in knowing nothing of any transjordanic position of the place in question; but both of them have themselves a corrupted text. In this respect the Syrian MSS. afford us welcome assistance. The Syrian bishop, Paul of Tella, who, in 617 and 618, translated the Greek Old Testament into Syrian in Alexandria, found in the Greek MS. which he principally used for his translation, all those biographical notices at the end of the books of the minor prophets, which we now read in the *de vitis prophetarum* ascribed to Epiphanius, and has rendered them with literal fidelity. This is what is found at the end of Nahum. "Nahum was of Elkōsh, beyond Bēt-Gabrē, of the tribe of Simeon." The Begabar of the Greeks and Bēt-Gabrē of the Syrian text is nothing else than the well-known Betogabra=Beit-Jibrīn=Eleutheropolis. It is acknowledged that we owe to Robinson the discovery of the site of this once celebrated town, and also that its identity with Betogabra and Eleutheropolis has been determined on strict topographical grounds. It is now a question how we are to understand where to fix the locality by the expression "beyond Bēt-Gabrē," and further, whether any place near Eleutheropolis can be identified with Elkesei or Elkōsh. In the first place, the spot of ground described as being "beyond," depends on the geographical and also on the individual standpoint of the author. As far as that is concerned, we have as yet been working in the dark, for nothing certain is known either of the dwelling-place of the author

or of himself; nevertheless I beg to call attention to the circumstance that a ruined village named Kessijeh is marked on Van de Velde's map, near Betogabra, and somewhat to the south-west of it; but whether one can find a trace of Elkesei (by the omission of the Arabian article) in this name appears very questionable to me. But however that, may be, the object of this paper is attained if it prevents the tradition attributed to Epiphanius being rejected without further inquiry. The statement is so decided, and is not contradicted by anything in the book of Nahum, that it must have rested on some old foundation. Even if it is of no real historical value, it is yet of much consequence to the history of Biblical tradition, and beyond tradition we cannot in many cases advance.

Let me be allowed, in conclusion, to add a double reason for taking this into consideration. If the Arabians now call the old Betogabra indiscriminately Bêt-Jibrîn and Jebeil, and give "House of Gabriel" as the signification of the latter, this is only a case of popular etymology; the original meaning of the name is not merely "perhaps," as Robinson supposes ii., p. 620, note 2, but it undoubtedly is "House of Men;" this is proved by the Syrian form of the name. The small link in the chain of historical proof which Robinson missed in 1838, was discovered a few years later by Rödiger in a Syrian author. I can now produce a much more ancient and decisive piece of evidence in favour of the identity of Betogabra and Eleutheropolis from another Syrian book, namely, the "Doctrine of Addai," which was published by Philips in 1876, and which dates from the third century of the Christian era. In the first page of this book the town is mentioned "that is called Eleutheropolis, and Bêt-Gubrin in the Aramaic tongue."

MODERN RESEARCHES IN PALESTINE.

By Rev. Selah Merrill, D.D. (Abridged from the Bulletin of the American Geographical Society.)

Bridges over the Jordan.

Between Lake Tiberias and the Dead Sea there is at present but one bridge over the Jordan, and that is *Jisr Mejamieh*, about six miles south of the Sea of Galilee. Just below this lake are the ruins of a once fine Roman bridge of ten arches, which was, no doubt, on the main route from Tiberias and Tarichæa to Gadara and the eastern cities and plains. On the Menadhireh, or ancient Hieromax, or Yarmuk (for the stream is known by all these names), which is the first tributary of the Jordan on the east below the Lake of Tiberias, there is a bridge of five arches, situated only a few miles from the point where the two rivers unite. The next and only other bridge of which there is at present any trace is one, now in ruins, at the Damieh ford, which was on the high road from Nablûs or ancient Shechem to Gilead and the East. This bridge

was originally Roman work, but there are evidences of extensive repairs by the Moslems or Crusaders. On the east side the bank is quite low, and the wide flat at that point is often overflown; hence it was necessary to build a causeway across the low ground, which was done at great expense. I traced 450 feet of this causeway or eastern approach to the bridge, which was supported on arches, nine of which remain. The original length of this causeway was probably one hundred or more feet greater than that indicated by the figures which I have just given. The foundations of the abutments at the eastern end are still perfect. The bridge itself over the river must have been not far from one hundred feet in length. Formerly there were ruined piers in the stream, and my Arab guides said they used to swim to them; but they have been washed down by floods and are no longer visible. The foundations on the western side have likewise disappeared.

Roman civilisation demanded the convenience and luxury of substantial roads and bridges; and when some civilised power again gets control of Syria and the Holy Land, we may expect that these conveniences for travel and commerce will be restored.

At the present time, at Damieh, and also at Jericho, there are ferry-boats, run by strong ropes, which are stretched across the river. Once in the Bible, when David returned from Mahanaim, a ferry-boat is mentioned for carrying across the household and goods of the king (2 Sam. xix. 19).

Water Supply and Irrigation.

The exploration which I conducted was the first that has ever been made of the entire valley on the east side of the river between the Lake of Tiberias and the Dead Sea. The general width of this half of the valley is from three to four miles, while in the Succoth region and on the Shittim plain it is from six to eight miles. The northern part of this valley, including all the portion between the Lake of Tiberias and the Jabbok, is not a desert, as has been supposed; for no less than a dozen streams, besides two respectable rivers—the Jabbok and the Hieromax or Manadhireh—flow down upon it from the hills, and most of them are living, *i.e.*, they flow all summer. The Hieromax is nearly as large as the Jordan itself where this leaves the lake. In February and March this portion of the valley resembles New England in the month of June. The soil is then burdened with its own productions. By the last of May the weeds, thistles, and wild mustard have become so rank that they are as high as a man's shoulders on horseback, and it is almost impossible to drive a horse through them. This portion of the valley is, perhaps, thirty-five miles in length.

South of the Jabbok or Zerka, for about twenty miles, or as far down as Wady Nimrîn, the soil is quite barren, except during the winter months, because there are no fountains or streams among the hills to send down water upon the plain. It may be necessary to state that the barrenness of the soil in this portion of the valley is only apparent,

since it is naturally fertile, and, if it could be irrigated, would become as fruitful as a garden.

From Wady Nimrin to the Dead Sea, a distance of about fifteen miles, lies the great Shittim plain, watered by three copious streams, which make it a rich and beautiful oasis. The Bible, in speaking of the eastern half of the Jordan plain, divides it according to the natural oases, which doubtless existed then as they do at present, namely, Beth-haran, Beth-Nimrah, Succoth, and Zaphon. The Talmud, in its physical divisions of that portion of Perea, follows the same order as the Bible (Josh. xiii. 27). Beth-haran was the south and middle portion of the Shittim plain; Beth-Nimrah was the northern portion; Succoth was the region just north of the Jabbok; while Zaphon, meaning the north, ran up to the Sea of Galilee. (The Talmud, however, appears to identify Zaphon with the oasis about Wady Rajib, where the city Amathus stood, which is now represented by Tel Ammata).

I have made a careful examination of the Jordan valley on the east side of the river, throughout its whole extent, with special reference to its being irrigated from the Jordan itself, and I am convinced that the project is a very feasible one. Every square mile not now irrigated could be watered from the Jordan, and the expense for dams and canals would be small compared with the large amount of valuable land that would thus be made productive. If we reckon the valley at seventy miles in length, and three miles in average width, we should have one hundred and ten square miles of land as fertile as any prairie, and which, at twenty-five bushels per acre, would produce between three millions and four millions of bushels of wheat. In this calculation it will be observed that I make no estimate for the valley on the west side of the river.

Here is a vast valley, and the means for making it one of the most fertile and productive on the globe, lying side by side, waiting for the skill of man to bring them into conjunction.

It is an interesting fact that while in the valley itself there are almost no ruins, there are a good many in the foot-hills; and these are situated in every case on the watercourses which I have mentioned, in such a way that while they had a good head of water in the fountain or stream behind them, they had spread out before them the fertile plain with its marvellously winding river, beyond which the hills of Western Palestine rose in grandeur. I have visited thirteen such ruins, and some of them I judge to have been places of wealth and importance.

If it should be objected that this valley, on account of the malaria and terrible heat, could not be inhabited, these ruins can be pointed to as evidence of its former condition of populousness and prosperity. Besides these ruins in the foot-hills, there are others on some of the tels or mounds in the Jordan valley, particularly those on the Shittim plain.

It should also be mentioned that certain tribes of Arabs live in the valley nearly or quite all the year round. People born there can live there well enough.

Hot Sulphur Springs.

One of the interesting facts connected with the Jordan valley is that of the *Hot Sulphur Springs*, which exist at various points. Those at Tiberias are best known, perhaps, because they were very famous as a healthful resort in antiquity, and are still frequented by multitudes from all parts in search of health or pleasure. South of the Lake of Tiberias, and about one hour above the point where the Hieromax leaves the hills, are the hot springs of Gadara. Between this and the Jabbok I succeeded in bringing to light two groups of hot springs not previously known—at least they are not mentioned by Ritter or Robinson, or even in the recent scientific work of Lartet. One of these is just north of the site of ancient Pella, on Wady Hammat Abu Dhableh, and the other is at the mouth of Wady Zerka. At Tel el Hammam, on the Shittim plain, there is another, and east of the Dead Sea, on the Zerka Main, is the famous group to which the Greeks gave the name of *Callirrhoe.*

There is good reason for supposing that the springs at Tel el Hammam, on the Shittim plain, are those which Herod the Great visited during his last illness.

The springs at Tiberias and Callirrhoe are the hottest, while those at Callirrhoe and Gadara send forth the greatest volume of water. I was most interested in those at Gadara. There are four of them in one group, and a few miles up the valley is another, almost equal in size to the four just mentioned combined. The temperature of these springs is respectively, 115°, 103°, 92°, 83°, and 112°. That one which has 103° temperature is the largest of the group of four, being sixty or more yards in length by thirty in width, and the average depth of the water is six feet. In it is a small floating island, covered with canes and reeds. I swam in this spring as many as fifty strokes in a straight line, and a more delightful bathing-place I never saw. That one which has 115° temperature I found was a little hotter than I could endure, although the Arabs who frequent the place prefer it.

As these springs are considered healthful, some suitable for one and others for other complaints, the ground about them is by common consent regarded as neutral, and friends and foes meet here in peace. If the water flowing from the three hottest of the four springs forming the group just referred to were united, I estimate it would form a stream twenty feet in width and eighteen inches in depth, with a rapid current.

There are extensive ruins about these springs, including a beautiful theatre. After the destruction of Jerusalem, the Jews had a flourishing school at Gadara, and the rabbis used to visit these springs and walk for recreation along the bank of the river. If El Hamma, as this place is now called, could be rebuilt, it would become not only one of the most attractive resorts in Syria, but one of the most interesting in the whole world. At present it seems a pity that these delightful and

healing waters should flow on for ever without being enjoyed by those who would both appreciate and be benefited by them.

In connection with the hot spring which I discovered near Pella, at Wady Hammat Abu Dhableh I found also a fine natural bridge spanning the deep ravine just above the spring. It is from twenty to thirty feet wide, eighty to one hundred feet high, about two hundred feet long, and its single great arch is twenty-five or thirty feet in height at the highest point. The Wady runs from east to west, the banks are very steep, and the bridge forms a striking object when looked at from below.

Artificial Tels or Mounds.

I wish also to call attention to the *tels* or mounds which exist in the Jordan valley, because, as some of them are wholly or in part artificial, they carry us back to the Canaanite, or to the pre-Canaanite period, and may help us in solving the problem of the site of the "cities of the plain" that were destroyed.

These mounds appear in groups. There are some interesting ones around Lake Merom, on the Upper Jordan. Again, in the Succoth region, just north of the Jabbok, there is a second group. And, finally, on the Shittim plain there is a third cluster, which deserves our careful study.

Independent of any historical evidence on this point, I think my researches have established the fact that, with regard to the Jordan valley, the flat land was never occupied by cities and towns of importance, but that these were situated either in the foot-hills or upon natural or artificial mounds in the plain. In connection with the lowlands, cities are several times mentioned in the Bible as occupying *tels*; while in the valleys of the Tigris and the Euphrates, a city presupposed a mound on which it was built. There is a statement in Numbers xiii. 29, which shows that the Canaanites lay along the Jordan Valley, and their occupation of it may have extended back into the remotest times. A decisive proof that these *tels* were the sites of cities or towns is the fact that several of those in the Lake Merom and the Jabbok groups have ancient ruins upon them; and further, all the mounds, without exception, on the Shittim plain, are covered with ruins, and at least three of these we are able to identify with places which existed in the time of Joshua. Hence it follows, that if we are to look for the site of ancient cities, no matter how ancient, in the Jordan valley, we must first of all examine the *tels*.

One of these *tels* in the Succouth group bears the name of Der-'Alla; and Neubauer, in his "Geography of the Talmud," states that Succoth was called Ter'allah. These words are identical, with the exception of the two initial letters, *t* and *d*, which often interchange. My opinion is, that we have here a clue to the identification of the Succoth which is connected with the history of Jacob. From certain indications, I suspect that cuttings into this mound would reveal ancient remains, which, even

if they did not consist of numerous objects of gold and silver, such as have rewarded Dr. Schliemann's excavations, might, nevertheless, be extremely important in elucidating the history and antiquities of this valley. Somewhere in this immediate region were the brass founderies of King Solomon, where the metal work for the temple was cast; and as the same physical conditions exist now that existed in Solomon's time, it is not improbable that future researches and excavations may enable us to point out the exact locality where that work was done.

It may be well to notice the fact that, at certain points along the valley, there are slight elevations, which may be called *littoral mounds*. They are, however, not remarkable in any way, and have no importance to deserve our notice. This fact is referred to because a certain critic of my work, who withholds his name, has stated that all the mounds in the valley were "*mere littoral mounds*." With all due respect, I must say that this critic writes without any adequate knowledge of the facts, and that the mounds of which I am speaking are beyond dispute wholly or in part artificial. My chief reasons for this opinion are—1st. That in a few cases, where they have been cut into, ruins, walls, pottery, and bricks have been found. 2nd. Columns, capitals, and fine squared stones project from the ground, suggesting the existence of buildings there in ancient times. 3rd. Supporting walls exist in a few cases, formed of several tiers of great boulders or blocks of unhewn stone, which are four or five feet thick, eight and ten, and even twelve feet long, and six feet wide; and in two or more cases, where the walls formed angles, there were foundations apparently for towers.

The Shittim Plain.

But I wish to direct especial attention to the Shittim plain, which is about fifteen miles in extreme length by seven or eight in width. With it I include now the oasis of Nimrîn, which is at the north end of this plain. Here is situated Tel Nimrîn, covered with ruins, which corresponds to the Bethennabris of Josephus (War., 4, 7, 4), and likewise to the Beth Nimrah of the time of Joshua.

For the sake of convenience, I will consider the section south of the Nimrîn oasis as the Shittim plain proper. It is watered by two fine streams, which pour down from the mountains in Wady Kefrein and Wady Hasban.

In some respects this plain, as thus defined, is one of the most interesting portions of the Holy Land. Among the memorable historical events connected with it may be noticed the sin of the Hebrews with the Midianites, and the terrible retribution visited upon those idolaters; also the completion of the law, and the farewell of Moses; the sending forth of the spies to Jericho, and the final preparations before crossing the Jordan.

We find here five remarkable tels, namely: 1. Tel Kefrein, which corresponds to the Abila of Josephus, and to Abel Shittim of Joshua's time. 2. South of this is situated Tel er Rama, which corresponds to

the Beth Ramtha of Josephus, and to the Beth Haram (or Haran) of Joshua. Herod Antipas rebuilt or fortified this place, as it belonged to Perea, which was a part of his territory, and, in honour of Julia, the wife of Augustus, gave it the new name of Julias, or Livias, for it bears in history both these names. There is sufficient ground, I think, for supposing that here the notorious feast was held when John the Baptist was beheaded. This point is one of the localities where I am particularly anxious to make excavations. 3. Following still south an irregular line from Tel Kefrein, and Tel er Rama, we have a place called Suweimeh, which, from its position near the Dead Sea, also from its distance from the other places as indicated in the Talmud, Eusebius, or Josephus, and from the signification of the name, I think should be identified with the Bezimoth of Josephus, and with the Beth Jeshimoth of Joshua. When the Hebrews came down from the mountains of Moab, they pitched from Beth Jeshimoth on the south, to Abel Shittim on the north, and their tents must have covered the whole plain. At the time of Josephus, Abila and Livias, and perhaps also Bezimoth, enjoyed the rank of cities. Between this irregular line already referred to as running north and south, and the Jordan, I crossed the plain in several directions, but found no ruins of any kind, nor any mounds of any importance. But between Tel Kefrein and Tel er Rama on the west, and the mountains on the east, there are two important tels which remain to be noticed. These are Tel el Hammam in the north, where there are extensive ruins and a hot spring; and Tel Ektanu in the south, about two miles from the other, on which are some of the oldest ruins that I have yet seen in the country. As to Tel el Hammam, I have been unable thus far to find any clue to its ancient name.

Of Tel Ektanu I shall speak further, when considering the site of Zoar.

Let me ask you to bear in mind the fact that what I have called, for convenience, the Shittim plain proper, *i.e.*, the southern and main portion of the whole plain, has upon it a group of five tels or mounds, situated only a few miles from each other, all of which have ruins upon them, and three of which we can identify with cities which existed in the time of Joshua. I think we have a right to suppose—indeed, the historical notices are conclusive on this point—that these cities did not spring up in Joshua's time, but that they existed upon these sites from the earliest occupation of the valley.

In making any suggestions in regard to

The Site of Zoar,

about which there have been various theories, it will be necessary to notice the account of the view which Lot had when he stood with Abraham on a hill near Bethel and looked down the Jordan valley towards the Dead Sea (Gen. xiii. 10). As the tenth verse of the thirteenth chapter of Genesis is rendered in our English Bible, the sense is not

very clear; but it will become so when we read, as we should, all the middle portion of the verse as a parenthesis, as follows:—

"And Lot lifted up his eyes and beheld all the plain of Jordan (that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord like the land of Egypt), until thou comest to Zoar."

The last clause qualifies the first. Lot saw all the plain of Jordan as far as Zoar, or until you come to Zoar. Zoar was both the limit of the plain and the limit of his vision in that direction, as far as the land was concerned. How much of the Dead Sea he saw is not stated; but no human vision, unless miraculously aided, could reach to the southern end and distinguish anything; while from the point where he stood the greenness and beauty of the great Shittim plain are distinctly seen. I make this remark because it has been advocated by some writers that the Zoar of Moses and Lot's time was at the south end of the Dead Sea. Such persons suppose it to be implied in the passage just quoted, that Zoar, *thus situated*, could be seen from the point where Abraham and Lot stood. But I think it is to do violence to the language and to the facts of the case to attempt to make the phrase "all the plain of the Jordan" include the salt marsh at the southern end of the Dead Sea, which is fifty miles from that river, and has nothing to do with it. Indeed, the region there belongs to another water system altogether—entirely distinct from that at the northern end of the sea, with which the Jordan is connected (compare the significant phrase found in Josh. xv. 5, "unto the end of Jordan").

The plain which Lot saw as being "well watered everywhere" would continue so unless such great geological changes followed or accompanied the destruction of Sodom and Gomorrah as to cut off the water supply from the neighbouring mountains, which is nowhere stated or even hinted at, nor are there in the region itself any geological evidences of such a change or convulsion.

If Lot saw the plain of Jordan as far as Zoar, and observed that it was well watered everywhere, the inevitable conclusion is that the place must have been at the north end of the Dead Sea. This is an important point gained. It is a fact which cannot be ignored, and which must be considered in any discussion of the question of the site of ancient Zoar.

The same fact is brought out in the account given in the thirty-fourth chapter of Deuteronomy of the view which Moses had of the promised land, including the Jordan plain. The statements in this passage are clear and the order of events is systematic. Moses, we will suppose, was standing on the summit called "Siaghah," near to Mount Nebo, or one of the Nebo group of hills. He first looked north and saw Gilead and Naphtali; then, turning to the west, he saw Ephraim, Manasseh, and all the land of Judah; he next turned to the south; and he finishes by looking down upon "the plain of the valley of Jericho unto Zoar;" and this plain and valley, at whatever point Zoar was situated, were at his very feet.

One, standing where he stood, cannot fail to realise the force of the Hebrew words of the third verse of the chapter just referred to, namely, *ciccar*, which includes the plain on both sides of the river; and *bikath* (valley), which signifies a great cleft between mountains. The mountains appear here as if they had been spread apart, and the plain been sunk far down between them.

If Zoar is to be located at the southern end of the Dead Sea, this passage in Deuteronomy becomes confused, and the words "the plain of the valley of Jericho unto Zoar" have no intelligible meaning. Hence the view of Moses, like the view of Lot, appears to bear directly upon the question of the site of Zoar. And it is so evident that it hardly needs to be stated, that any hints bearing on the true site of this city help us also in attempting to locate the sites of what are called the "cities of the plain."

I will now give a summary of the main facts bearing upon this question:

1. A tradition has existed in past ages that the cities of the plain were submerged. Indeed, I have seen, in ancient maps, Sodom, Gomorrah, Admah, and Zeboim represented, at convenient distances from each other, at the very bottom of the Dead Sea. For instance, Thomas Fuller's quaint book, "A Pisgah Sight of Palestine," A.D. 1650, has a map which places them in this manner; and represents them as enveloped in flames, notwithstanding the fact that they are 1,300 feet deep in water. But for this tradition there is no warrant in the Bible; and, besides, it is established beyond dispute by geological researches that the surface of the Dead Sea was never *less in extent* than it is at present. During past geological periods it has gradually contracted to its present limits. I have myself traced an old shore-line distant about two miles from the present one. It is evident, beyond question, that the sites of these cities are not to be looked for at the bottom of the sea.

2. The supposition that the shallow water south of the peninsula, or el Lisan, covers these sites has, for the same reasons, no foundation, and is to be abandoned in like manner. Dr. Robinson advocated this theory; but I am sure he would have been the first to reject it had the geological facts been known to him which modern researches have brought to light. 3. There is no warrant in the Bible for supposing that the *sites* of these cities were destroyed when the cities themselves were, or that they were obliterated, or that the region about them became desolate in consequence of their destruction. Indeed there is a passage in Deuteronomy (xxxii. 32) where "the vine of Sodom and the fields of Gomorrah" are spoken of in such a way as to indicate that this was far from being a barren region.

4. If the region where these stood was once fertile, it must always have remained so, unless, as I have before stated, some great geological change cut off the water supply from the neighbouring hills.

5. The region at the southern end of the Dead Sea is a salt marsh and desert, with only a narrow belt of inhabitable land skirting its

eastern border at the foot of the mountains. It is not now and never has been a suitable place for cities.

6. On the other hand, at the north end of the Dead Sea, there is a large and fertile plain, which has been occupied by flourishing cities ever since the days of Moses and Joshua at least, if not from a period much more remote.

7. In speaking of the *tel system* of the Jordan valley, I have shown that the ancient inhabitants built their cities upon natural or artificial mounds, and not down upon the flat lands of the plain itself; and I have stated the fact that such *tels* or mounds, covered with ruins, exist at the north end of the Dead Sea, while there are none at the southern end.

8. As we can identify some of these *tels* with places which existed in Josephus' time, and still farther back with cities which existed in the time of Joshua, it is not unreasonable to suppose that these *tels* were occupied by cities in the time of Lot and Chedorlaomer. If we have historical evidence that these mounds were eligible sites for cities for a period of fifteen centuries before the time of Christ, and during that period were occupied for that purpose, we may be justified in supposing that they were thus occupied from the earliest advent of man in that part of the country.

9. With regard to the account of the view of the Jordan valley which Lot had or of that which Moses had, in both of which Zoar is mentioned, any justifiable rules of interpretation compel us to look for the site of Zoar, which was one of the doomed cities, at the north end of the Dead Sea.

10. Only five sites are required, namely—Sodom, Gomorrah, Admah, Zeboim, and Zoar; and on the Shittim plain we have exactly five sites —Tel Kefrein or Abel Shittim, Tel er Rama or Beth Haram, Suweimeh or Beth Jeshimoth, Tel el Hammam and Tel Ektanu.

11. What are termed the "cities of the plain" appear to have formed a group in rather close proximity to each other, because cities that are many miles apart cannot be said to be destroyed by one and the same conflagration. Hence, if we find their sites at all, we should expect them do be quite close together; and this is precisely the case with the five sites to which I have just referred.

12. It is important to remember that Zoar formed one of the group that were to be destroyed. It was near the others and in the same plain with them, but nearer the mountain than any of the rest. As Lot, who had no time to flee to the mountains, wished to make this city his temporary refuge, it was spared on his account.

13. In the account of the catastrophe, all the time allowed to Lot to flee from Sodom to the "little city," which was his temporary refuge, was from dawn to sunrise. The fatal objection to all the hitherto proposed sites of the "little city" is that they are several times too far from the scene of the disaster, whether the cities that were destroyed are placed at the south or at the north end of the Dead Sea. Zoar, consequently,

must form one of a group of cities, as I have said, and this fact must be borne prominently in mind in any attempted identification of its site.

These thirteen facts, now stated, seem to be fair and reasonable. They are forced upon us by an examination of the Hebrew record of the event, in connection with careful researches upon the ground itself; and they all appear to have a legitimate and important bearing upon the question which we are trying to solve.

But is it possible for us to come to any more definite conclusion as to the site of ancient Zoar? I think we are able to decide with strong probability, if not with absolute certainty.

In the group of mounds which exist on the Shittim plain I have referred to one called "Tel Ektanu." This is in some respects the most remarkable one of all this cluster of ancient sites. In the first place, the ruins upon it appear to be of a very great age. Again, its position deserves notice, since it is nearer the mountains of Moab than any of the others; and although it cannot be reckoned as one of the foot-hills, it is so situated as to command an extensive view of the whole plain around and below it. I learned the name from some of the most intelligent of the Arabs who belong in that region—questioning different persons on different occasions, that there might be no mistake about it. They could, however, give no account of the origin and meaning of the name, except to say that it was very old. They said, also, that the ruins upon this *tel* were the most ancient of any that were known to them.

The name itself has no meaning in Arabic, and we are compelled to look elsewhere for its origin and signification. It appears to be the Hebrew word "Katan," which means *little* or *the little one*. Zoar has the same meaning, and the two words are synonymous. This signification is appropriate for this *tel*, as compared with the others. It is a well-known fact that the Phœnicians had, in ancient times, one or more cities named "Katana" or "Katane."

If the cities that were destroyed were at the north end of the Dead Sea, this Tel Ektanu would be exactly in the direction which Lot would take, if his intention was to hasten to the neighbouring hills, or towards them, for safety; and its distance from the rest of the mounds corresponds well with the time allowed the fugitive—namely, from dawn to sunrise.

The fact that one Hebrew word has been substituted for another identical with it in meaning, *i.e.*—*Katan* for *Zoar*, ought not to be urged as an objection to identifying Tel Ektanu with the site of the "little city" to which Lot fled, provided all the other circumstances of the case point to it as the real one. Besides, it is much easier to understand how this substitution could have taken place than it is to understand how the name "Bela," by which this place was known in Chedorlaomer's time, could have given way to Zoar.

The anonymous critic already referred to thinks he has overthrown this whole attempt to identify *Ektanu* with the Hebrew word *Katan* by

asserting that "these words resemble each other only in their English transcription—the *t* of Katan being the Hebrew *teth*, and the *t* of Ektanu being the Arabic *ta—two letters,*" he continues, "*which never interchange.*" To which I reply that we have the Hebrew word *Katal* written with a *teth;* while the same or a corresponding word in Arabic, *Katala*, is written with a *ta*—precisely the change which this critic says can never occur. If this person had examined any standard Hebrew grammar or lexicon, he would have seen that the change which he asserts is impossible is recognised by the authorities as existing and occurring in certain cases (see Gesenius, Fürst, Böttcher, Ewald, and others).

To sum up, I would say that, in my judgment, they are not merely accidental circumstances: 1. That this *tel* should be one of a group of five, the exact number required by the Scripture narrative, and all of them ancient sites. 2. That it should be in the same plain, but nearer the mountains of Moab. 3. That the direction and distance should correspond minutely with the requirements of the Biblical account. 4. That the ruins upon it should be some of the oldest in the country. 5. And that the name it bears should have no meaning in Arabic, but be apparently the Hebrew word signifying "the little one," which is the precise meaning of the name of the place to which Lot fled.

After a thorough examination of the region itself, and a careful consideration of all the facts bearing upon the question, I think there are unanswerable arguments in favour of the opinion that the "cities of the plain" were situated at the north end of the Dead Sea, and upon the mounds whose names I have given, and that Tel Ektanu is identical with the site of ancient Zoar.

It is a matter of great interest to know that some of the apparent difficulties connected with the Bible have been solved or dissipated by the researches that have been made in the Holy Land. One of these is with regard to the vast number of inhabitants which the country is said to have possessed, and the great fertility which it is alleged the country formerly enjoyed. And in the time that remains to us this evening, I propose to invite your attention to a *general summary of the evidence for the fertility and populousness of this region east of the Jordan in ancient times.*

I. Let us glance first at the *people* who have occupied this region. 1. For some centuries previous to the Moslem conquest, in A.D. 635, the population was largely Christian, industrious and peaceful, with churches and schools, enjoying the benefits of education and religion. 2. Before them were the Romans, who filled the land with temples and public works, which they adorned with the highest art. 3. Before the Romans were the Nabatheans, who are described as united and peaceable, enterprising, and considerably advanced in culture and wealth. When a Greek army was sent by Antigonous, the successor of Alexander, three centuries before the birth of Christ, against Petra, their capital, they were routed and slaughtered by these little-

known people of the desert. This was the first introduction the Greeks had to these inhabitants of the desert; and the Assyrian records which have recently been brought to light show that six or seven centuries before Christ, the Nabatheans were a powerful kingdom, and able to offer a formidable resistance to the disciplined armies from the Euphrates. 4. As we cannot give accurate details of the period intervening between the Nabatheans and the Hebrews, it will be sufficient for our present purpose to mention the Israelitish occupation, when the desert bounded their country on the south and east, the Jordan on the west, and Mount Hermon on the north. The children of Israel—*i.e.*, the two and a half tribes that occupied that region—were possessed of wealth, and could at one time command over forty thousand valiant men of war. 5. Before the Hebrew invasion under Moses and Joshua, the land was occupied by the Amorites, under the leadership of the famous Kings Sihon and Og. 6. And history reaches yet further back, even to a race of giants who had flourished and grown old upon this soil, and whom the Elamite King Chedorlaomer once subdued, at least six centuries before the time of Moses. I have found in at least half a dozen places east of the Jordan some remarkable Cyclopean remains, which I have good reason for supposing date from the people called "the giants," or the people that had flourished and grown old here before the advent of the Hebrews. If we except the twelve centuries that have elapsed since the Moslem conquest, this region has always been inhabited by people who were distinguished by enterprise and strength, or by intelligence and wealth.

II. Again, we learn from the cuneiform records that the provinces east of the Jordan and the Dead Sea were invaded by the Assyrian armies as many as six or more times previous to the year 600 B.C.—a fact which shows that these lands, with their cities and people, were regarded by those Romans of Asia as enviable objects of conquest. It is noticeable that these stone pages of history mention that the conquerors took back with them from this region immense spoil—silver and gold and camels and costly articles, that had been captured or paid as tribute or ransom to the victorious king.

III. One of the most striking and convincing proofs of the populousness and the prosperity of this region in ancient times are the ruins which literally dot its surface from the Jordan and the Gilead hills east and south to the very border of the desert. Whoever has passed through this East-Jordan land is surprised at the number and magnificence of these ruined towns. Amman and Gerash, Kunawat and Bozrah, vie with Palmyra and Baalbek in the splendour and beauty of their ruins. At Gerash two streets ran through the city, crossing each other at right angles—one of them over a mile in length, and both of them were lined on either side with columns. Three hundred columns still stand upright amid these ruins—a mere remnant of the forest of columns that once adorned this city, which does not now boast of a single inhabitant! We speak of the "multitude of ruins;" of the surface of

the country being "dotted with ruined towns;" let us look closely at the evidence and see for ourselves that these general statements are not exaggerations. The accurate Wetzstein, a former Prussian consul at Damascus, whose book is a standard work upon the Hauran, counted, from the castle at Bozrah, on the plain about that city, as many as thirty ruined towns. Dr. J. L. Porter, who by his researches and writings has rendered very important service to Biblical geography, stood once upon the castle at Salchad—the Salcha of the Old Testament—and counted not less than thirty ruined towns and villages from that commanding spot. From the ruins of Melah es Sarra, some hours east of Salchad, the Rev. W. Wright, formerly a missionary in Damascus, counted as many as fourteen ruined towns within sight from where he stood—*i.e.*, in the south-east direction toward the desert. At 'Are an intelligent Druse, from whose house-top I overlooked the surrounding country, pointed out to me upwards of forty ruined cities and towns, most of which he called by name. Clustering about Kunawat, the Kenath of the Old Testament, there are the ruins of a dozen or more important places, some or all of which, in ancient times, were doubtless dependant upon the chief or central city; so that the group strikingly illustrates the Hebrew phrase, "Kenath with her daughter towns." The places already referred to are either south or in the most southern part of the Lejah, the Argob of the Old Testament; while the northern part of the Lejah, and the eastern and the surrounding plain, is likewise covered with ruins. Consul Wetzstein is authority for the statement that this eastern section of the Lejah and the slopes of the Hauran mountains contain at least 300 ruined cities and towns. It should be mentioned that a town of ordinary size contains 600, 800, or 1,000 houses. In the ancient Gaulanitis, lying between the Lejah and the Lake of Tiberias, Dr. Porter has stated that he had a list of 127 towns and villages, all of which were deserted with the exception of eleven. Among these random data no reference has been made to the cities, towns, and villages in the Gilead hills, in the Jaazer region, directly north of Heshbon, or in Moab, where they are numbered by scores and hundreds. I think that, taking the country from north to south and from east to west—go where you will and in whatever direction—you will come upon an important ruin in every half-hour of travel. I do not know where else on the face of the earth there is anything to equal or even to compare with the ruin-dotted surface of this East-Jordan land. Among these ruins I have myself visited and examined upwards of *sixty ruined churches.* I have examined and measured eleven of the *thirteen theatres* which there exist, including one vast *Naumachia,* or place where mock sea fights were held. The smallest of these would seat 3,000 people; and the largest, at Amman—the Rabbath Ammon of the Bible—which I measured a few months ago, would actually seat 10,000 people. Of these theatres the one at Kunawat, the two at Gerash, the one at Bozrah, one of those at Amman, and one of

those at Gadara, could easily be repaired and made ready for use again, at an expense of only a few thousand dollars. Three theatres at Gadara, two and a naumachia at Gerash, and two at Amman—how could the citizens of these places have needed so many costly structures of this kind? At the warm springs of Gadara, three miles from the city, there was a beautiful theatre, for the accommodation of those who frequented this famous pleasure-resort of antiquity. It is possible that the smallest of these theatres may have been roofed over, but generally they were open to the sky, unless covered by awnings. In some cases they were so built as to command a fine view of the surrounding country. That one in the western part of the city of Gadara, is especially worthy of notice on this account. The view is not only extensive but beautiful and magnificent. The spectators from their seats, while enjoying the play, could overlook the finest portion of Palestine. Five great fortresses were in sight; the whole country, from white-capped Hermon in the north far down towards Jericho in the south, filled with flourishing cities and towns, was before them in the distance; and sunk below them to a vast depth was the Jordan valley, with the river winding through it; while almost at their very feet was spread out the charming Sea of Galilee, covered at that time with vessels, and surrounded with cultivation and life. And as this is but a specimen of the marvellous views which may be obtained from many of the mountain summits of the Holy Land, I sometimes feel that I can forgive its ancient inhabitants for choosing these hill-tops as sacred places. Yet it should be remembered that the grooves, the attractive scenery—all that was beautiful and enchanting in such localities as these, could not save the people from the grossest idolatry and the most lascivious rites.

IV. I have mentioned that I visited as many as *sixty ruined churches*. But I visited only a portion of those that still exist; and how many existed in former times it is now impossible to tell. Among these were cathedrals; and several of the larger edifices must have been erected at great expense, since they are spacious, splendid structures, and adorned with the highest art. And to give a hint of the extent of Christian influence in this region during the early centuries following the birth of Christ, I will mention that at one time Bozrah had seventeen bishops subject to its archbishop, and Damascus, Scythopolis or Bethshean, and Petra, had respectively twelve, seventeen, and twenty-three bishops subject to their archbishops. The ecclesiastical provinces of Damascus and Scythopolis included some territory not embraced in the East-Jordan district which we are especially considering; but with this small reduction the bishoprics that remain are numerous, and the churches were no doubt reckoned not by scores but by hundreds.

V. A fifth fact illustrative of the condition of this country in former times is that of the Roman roads. According to my own estimate, which I have made with considerable care, there wereeast of the Jordan, between Petra on the south and Damascus on the north, not less than 500 miles of road, touching all the important cities in that region and

leading to the seaboard. These roads were built upon honour. The engineers were skillful, and the workmanship was substantial and enduring. Some of their bridges still remain, together with perfect sections of their roads here and there—surprising monuments of the character of the Roman people. Hills were cut down, streams were bridged, a solid road-bed made of gravel, sand, and cement; on this bed a pavement of squared stones was laid; the line of the road, wherever the country would admit of it, was as straight as an arrow; the width of the roadway was pretty uniformly twelve feet; each side was lined with curbing-stone; and at proper intervals there were stations for watchmen and overseers, and others for relays of horses. On these roads they travelled one hundred, and sometimes two hundred miles in twenty-four hours; and at certain points I have found the ruts which were worn in the pavement by the chariot wheels. Whenever in "the wilderness beyond Jordan," I find a section of a Roman road that is well preserved, I always stop to admire the substantial workmanship which it displays, and especially to reflect upon the character of that government and people—that state of civilisation which demanded such convenient but costly means of intercourse. What a contrast in this respect between the Romans and the Turks! *Those* a people who made the land a paradise; *these* a people who turned the paradise into a desert.

VI. A sixth fact which must be considered in judging of this country in former times is that of the *inscriptions*. Perhaps 2,000 Latin, Greek, Nabathean, and Palmyrene inscriptions have been collected here, which furnish a multitude of details with regard to the government, religion, arts, and social life of the different races and peoples that once flourished on these now deserted and desolate plains.

VII. A seventh fact bearing on this subject is the evidence which the existing remains afford of the complete system of *irrigation* which the ancient inhabitants perfected and employed. Details with regard to the numerous wells, cisterns, aqueducts, and vast reservoirs which were provided, cannot now be given; but we will simply refer to the valley of the Jabbok as an illustration. This valley is perhaps seventy miles long, and half a mile to two miles in width; and in ancient times every acre of it was reached by irrigating canals. Only the best portions of it are now under cultivation. The present owners of the soil never dig any canals; but whenever they wish to plant a certain piece of ground, they clear out and repair an old one. The Arabs say they did not make these canals, and that their fathers did not make them; but they have existed here from the oldest time. Some of these I have traced for five or six miles along the side of the hills or mountains, and the skill displayed in their construction—leading them under ledges and around bold, rocky headlands—shows that their builders had more means and intelligence than any people that have been settled here since the Moslem conquest. These could have been built by the Romans; but as this valley was settled

and cultivated in the Hebrew times, it is more probable that they date originally from that remote period.

With regard to to the populousness of the country east of the Jordan in ancient times, I think the evidence is cumulative and overwhelming. In every age previous to the Moslem conquest in A.D. 635—running clear back to the time of the giants—this land has been thickly inhabited, generally by intelligent and wealthy people. Churches, theatres, palaces, temples, castles, baths, porticos, splendid roads, a multitude of inscriptions, remains of a perfect system of irrigation, historical notices of cathedrals, bishops, and a wide-spread Christian influence, notices of conquests and vast spoils falling into the hands of the victors, authentic notices of many successive and powerful races that have flourished here, and the surface of the whole country dotted with ruined towns, cities, and villages, are convincing proofs that the statements found in the Old Testament respecting the numbers of their armies and people may be accepted, so far as the capacities of the soil for supporting such a population are concerned, as the literal truth.